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OR,

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of our Existence.

IN FOUR BOOKS.

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Containing a System of Rules for the Conduct of Life
in its various Stages and Circumstances, with Cau-
tions against the most fatal Errors in Behaviour and
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BOOK III. OF VIRTUE.

Containing a System of Morals, Theoretical and Prac-
tical, or an Account of the Foundation and Nature
of moral Obligation, respecting Ourselves, our Fel-
low Creatures, and our Creator.

BOOK IV. OF REVEAL'D RELIGION.

Being a View of the Evidences, Doctrines, and Laws
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Youth's Friendly Monitor :

Being a S E T of

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DIRECTIONS,
PRUDENTIAL, MORAL,
RELIGIOUS, and SCIENTIFIC.

First drawn up for a Farewel Present, by the
Master of an Academy near *London*, to his
Pupils on their removing from under his Care.

To which is prefixed,

An Account of the extraordinary Proceedings of
some Persons, which occasioned the Publica-
tion of this Tract, contrary to the Author's
original Intention.

TOGETHER WITH

B. G. R

T H E O P H I L U S,

A CHARACTER worthy of Imitation.

By the Author of *Britain's Remembrancer, The Dignity
of Human Nature*, and other Tracts.

James Burgh
L O N D O N,

Printed for M. COOPER at the *Globe* in *Paternoster-row*.

M D C C L I V.

[Price One Shilling.]

JOHN MURPHY, Author

DEPOSITED

DIRECTION

PRINCIPLES

OF THE

THE GIVER OF THE

MAJORITY OF THE

POPULAR GENTLE

AND

AN ACCOUNT OF THE

FORMER POSITION

OF THIS TRUTH

ORIGINAL INTENTION

TOGETHER WITH

THE PROPHET

A CHARACTER

WORTHY OF

By the Author of

of Human Nature, and other

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LONDON

Printed for M. Cooper at the Globe in Paternoster

MDCCCIV

[Price One Shilling]



TO THE
READER.

NOTHING is more disagreeable to a person of any modesty, than to be obliged to speak or write of himself. But it is sometimes unavoidable, unless one will put up with unjust reflexions, which is a task still harder for an ingenuous mind. The following particulars are published merely for the sake of truth, and without any thought, or intention, of making any one appear in a more disadvantageous light than he deserves to be viewed in; of which the public are left absolute judges.

A series of misfortunes in the earlier part of life had determined me to bring my mind to retirement, and a very moderate income. When the unnatural rebellion in the year 1745 was just quieted, a gentleman of great worth and piety, in whose intimate friendship I was for some years happy, solicited me to throw together some thoughts on the occasion, to be published in a pamphlet, which he flattered me would be seasonable. I complied with his desire, and made a present of the manuscript to Mr. Freer, a stationer, near Temple-bar, an honest and worthy man. The piece was intituled *Britain's Remembrancer*; and with all its deficiencies, of which I am at this time very sensible, met with so much candor

from the public, that six or eight impressions of it here, and in *Scotland* and *Ireland*, sold to the number of ten or twelve thousand copies. Such was the occasion of my commencing author; a character I had no ambition for, nor indeed for any other, which should occasion my being taken notice of; for the pleasure, or rather plague of which, I had lost all relish, if I ever had any. Being however always desirous of serving mankind, and having no other means for it in my power, besides offering them a little good advice, of which, God knows, we have always need enough, I was by my friends betrayed into the publication of several other little occasional pieces from time to time; all which I sent out anonymous. So that many of my acquaintance know not to this hour, that I ever published a page.

But to come to my apology for the publication of the following Tract; some years after I engaged in the employment of educating youth, I bethought myself, that a sort of compend of the moral and religious instructions, which my pupils had received from me, while under my care, with some serious exhortations to the practice of virtue and piety, might prove of service to them, after they were gone from me; and might, with the Divine blessing, contribute to preserve them from the fatal contagion of a wicked world. I therefore wrote out the following; and had three or four copies of it transcribed, which I gave away to some young gentlemen, who went from me; particularly one to a youth of *Amsterdam*; and am since informed, that something of mine, I know not if the same, has been published in Dutch. But, finding, that the transcribing a very few copies would come to as much charge,

as the printing a great number, I resolved to have a thousand worked off at the press, at my own expence, by which means I should have some hundreds to give away, besides enough to distribute to all the pupils I should ever have under my care. I had no thought of any body's pirating, or meddling with the piece, and therefore did not think of desiring Mr. Strahan, the printer, to enter it at Stationers Hall; not intending that one copy should be sold. I accordingly sent some hundreds into the hands of some of the Right Reverend bishops, and other eminent persons, that they might by them be given away to young people of rank. Several persons of distinguished abilities, and eminent stations, expressed, to those who informed me again, their approbation of the piece, and their desire to have it published; which being contrary to my scheme, I determined to extend the plan, and work up a piece more proper for general use; which was the occasion of my setting about my first (which will likewise be my last) large work, *The Dignity of Human Nature*.

The excellent Dr. Hales desired to have some of my Direction-books for the younger part of the children of her Royal Highness the Princess Dowager of Wales, which I sent accordingly to the bishop of Norwich, then preceptor, and was what gave occasion first to my being taken notice of by that most amiable and illustrious Princess, in a manner far enough above what I could have thought of, or expected. These circumstances I mention, or rather only touch upon, merely to shew what reason I had to be disgusted at finding, perhaps two years after this, that a surreptitious copy of my little piece had been, many months

before, published under a disguised puffing title, in which not a word of that I had put to it, was left, so that I did not know it for my own book, when I saw it advertised in the Papers; that it was selling by dozens to give away; and that reflexions were very liberally thrown upon me on the occasion, by some who happened to know I was the author of it, and supposed that all this was done with my knowledge and consent, and that the new modest title was of my own penning. I had originally entitled the piece:

Directions, prudential, moral, religious, and scientific, for the use of the youth educated at a Boarding-school near London. Being the Master's Farewel Present to his Pupils, on their removing from under his care.

Instead of which, I, to my great mortification, saw my poor little book disgraced with the following horrible heap of bombast, by way of title:

Youth's friendly monitor, or, The affectionate School-master. Containing his last pathetic farewel Lecture to his young pupils, on their entrance into a busy world, and their diligent pursuit after new employments. Together with a judicious Postscript, pointing out, for their serious perusal, such particular books as must necessarily enlarge their ideas, and form their minds to an early regard for virtue and religion. And for a motto, instead of three passages from Tillotson, Locke, and Quintilian,*
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* The good education of children consists in endeavouring, with the greatest care and prudence, to form their manners to religion and virtue. *Tillotson.*

The taking a taste of every sort of knowledge is certainly very necessary to form the mind — and is the only way to give the understanding its due improvement to the utmost extent of its capacity. *Locke.*

the two following slovenly lines from the very author, whose works in general I look upon as the most opposite that can be imagined to every good purpose of education;

Children, like tender osiers, take the bow,
And as they first are fashion'd always grow.

DRYDEN.

I believe no man, who has any regard for his character, on which his usefulness in great measure depends, could bear to be thought capable of putting such a title as this to such a piece, and of celebrating his own work as *affectionate, pathetic, and judicious*. But in this light was I exhibited to the public by Mr. Read; for that is the name of the person, who first did me the favour of printing my book for me, without my knowledge. The man being however an object of pity, as he was drowned in debt, and has accordingly since been in prison on that account, I should have been willing to connive at his getting a trifle by it, had he no way disfigured it, or disgraced me. I therefore desired Mr. Strahan, who printed it at first, to call upon him, and ask him, how he came to be guilty of such a notorious invasion of another's property. To which he answered very saucily; but however,

Ipse præceptor multa dicat, quæ, etc. In English,
Let the master himself give a variety of precepts, which the youth may carry away with them. For, though reading furnishes enough of examples for their imitation; the instructions given by the master are the most effectual, as the pupils, if rightly educated, will both love and reverence him. *Quintilian.*

ever, thought proper to stop advertising in the Papers.

I then intended to think no more of the matter; and gave myself no farther trouble about it; till by chance turning over some spare leaves at the end of a book, which lay in a friend's window, filled, as is common, with advertisements of new books, I observed my little piece again advertised as published by two eminent booksellers, to whom I had given no more title to print it, than I had before to Mr. Read. This, I own, vexed me. For I thought here was like to be no end of the disgrace I must suffer, without any fault of my own, and for the gain of people whom I knew nothing of. I went therefore to those gentlemen, to ask of them some account of the matter. They told me, they had bought of Read the copy-right, (which he had not to sell.) I asked them, whether they did not think I was ill used by Read. They owned, I was: but said, in their own defence, for *their concern with it*, that they had no reason to doubt Read's title to the piece, as it had been publicly advertised, and never challenged. I answered, that they had reason to doubt any thing, that such a person said. Nor was there any difficulty in informing themselves whether Read had any right in the piece, by applying to Mr. Freer, for whom my first tract was published, who would have satisfied them at once, that he had none. I do not pretend to judge of the principles of booksellers. But I know what would instantly have appeared to me to be my duty, and the right of the case; I mean, to restore, without hesitation, to the true owner his undoubted property. For men of principle are always more afraid of doing than suffering wrong. I was the more surpris-

surprised at their refusing me redress, because, by their own account, the money they had given Read for the copy-right was not above Ten pounds between them both. They informed me, that they had just printed off a new edition of fifteen hundred. I offered to take the impression off their hands, paying their expences of paper and print. But they insisted, that I should pay the copy-money besides. I answered, I had heard of authors being paid by booksellers for writing; but had never heard of any author's paying a bookseller copy-money for his own copy. As I did not choose to be thought qualified for Bedlam, I desired to be excused throwing Ten pounds away so very foolishly. I consulted a very worthy gentleman, learned in the law, since dead, who, to my best remembrance, told me, I might seize my own property wherever I found it: And that the circumstance of my nothaving ordered the copy to be entered at Stationers-hall, was, in equity, no justification of any person's printing it in a surreptitious manner without my consent, any more, than my leaving my door open would excuse a thief's coming in, and robbing my house; and that whoever lays out money upon a purchase of any kind, is to see to it, that the seller's right be good; for that the original proprietor may recover his own from any one, into whose hands it is, by any iniquitous means, fallen.

I did not build much upon this opinion, though I doubt not but it was judicious, having no great stomach to law. And that I might terminate the business amicably, I myself made the booksellers some proposals, which I am amazed they could have the face to refuse. What I offered was, That the full copy right should be given them by
me,

me, on the easy conditions, that, as I did not myself want to have any share of the small profits arising from the sale of the piece (though I had an unquestionable title to all that could be made of it) my friend Mr. Freer should be a sharer, upon such terms as he should choose, or might be thought by indifferent persons reasonable. That the original title should be restored, except the words, *Youth's friendly monitor*; which I chose to leave, though part of their puffing title, that the piece might be known again to the public. I insisted likewise, that an advertisement should be published in the News-papers, to the expence of about twelve or fifteen shillings, which I thought they, who were to have the profits, might reasonably pay, vindicating me from the imputations cast upon me, and satisfying the public, that it was not my original intention that the piece should be published, and that I had no hand in the shameless title, which had been prefixed to it. I likewise required, that this advertisement should be printed on the back of the title-page. If the gentlemen agreed to these proposals, I promised to add to the book the following little piece, intituled *Theophilus*, which, I imagined, might render it more acceptable to the public; and indeed I thought it wanted some addition to recommend it.

One would have thought all this would have won the very hearts of my booksellers. I asked nothing of them, but only to do what they could to clear me of the reflexions I had been exposed to by Mr. Read's, and their means, which all this would not have done; nor is it in their power to do it. And I even promised to give them *gratis*

the labour of a few evenings, as if they had not got enough out of me before.

But what will be the reader's surprize, when I assure him, that they would allow my friend only a sixth share, and that they demurred to the restoring my own title; the very thing I chiefly insisted on, and could the least dispense with. Nor were they content with refusing to comply with my reasonable demands. They even bullied me, threatening, that they would advertise against whatever I should assert in the publick Papers relating to the affair. Being, by my friend, informed of all this, I immediately resolved to have no more to do with persons of such modesty; and to take the publication of the piece into my own hands. But first, to prevent their having any pretext to alledge, that I had dealt hardly with them, I desired Mr. Freer to make them an offer of taking the edition, they had printed, off their hands, and to pay them, if he thought himself safe in doing so, the copy-money, they said they had given for it. But this likewise they refused, upon what foot, either of prudence, or principle, I own I have no conception. The plain English of such conduct seems to me to be, "We will do what we please."

I ask pardon of the Reader for the trouble of this long narration. I have no design in it, besides clearing myself of unjust imputations. And surely every man has a natural right to be thought of as he is. I have purposely avoided naming the booksellers, who have used me in this strange manner, though I might, without just imputation of ill-nature, as they have published themselves. I have affirmed nothing, but what I can prove. If they proceed to farther unprovoked ill

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usage.

usage, I will take the proper methods for obtaining redress. If they have recourse to scurrility, or abuse, that I hope I shall always be superior to. The character of an author is not what I aim at; that of a faithful educator of youth, is my utmost ambition. I have never taken the pen in hand, but when I have been desired or prompted to it; and if I have got ten pounds by all I have published, I have got ten thousand. I have given an account above of some of the writings which have been drawn from me; and how I came to trouble the public with them; and the case is the very same with the others; as one or two small tracts on the destructive grievance of low-priced spirituous liquors, published at the time when that affair was under consideration in parliament; a sort of *Paraphrase in verse on the civth Psalm*, to which were added a few pages in prose, entitled, *An Idea of the Creator from his Works*, which was printed for the benefit of an orphan, and raised him a very pretty sum; and some periodical moral essays in the Papers, of which I did not, when I projected the design, imagine, that any considerable weight would be left upon me. I am sorry it is so necessary for me to declare, in this public manner, that my own employment is my supreme pursuit, and that it is not an itch of scribbling that has occasioned my being so often in the press; but that I have been partly drawn and partly dragged into it; and that now I have reason to hope I have nearly done with that most irksome and unprofitable labour. I am

the candid Reader's

Sincere Well-wisher,

J. B.

J. Burch



Y O U T H ' S

FRIENDLY MONITOR, etc.

MY DEAR FRIEND,

THE Time being now come, when you are to remove from under my Care and Direction, and to go into other Hands, which will soon send you out into the wide World, where you must struggle for yourself, and either sink or swim, according as you are favoured by Providence, and conduct yourself prudently, or otherwise; I think it my Duty to add, to the many Advices I have given you from Time to Time, the following Directions; and I expect you will be so kind to yourself, and have so much Respect for one who has nothing more at Heart than your Interest, as to take the Pains to give them two or three Readings every Year of your Life. I am in Hopes, that what is contained in this Paper, written on purpose for your Use, will have more Influence upon you, than any Work of a much greater Author, whom you did not

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know. And all I ask in Return for the Diligence I used with you, and the Anxiety you cost me while under my Care, is, Only to be so much your own Friend, as to attend to the following Advices, and to study to regulate your Conduct by them; in the doing of which I am persuaded you will (by the Grace of God) find yourself the happier in this World, and will die the better prepared for another.

While you are under the Direction of a Parent or Master, let me advise you to submit frankly and readily to all his Commands, reasonable and unreasonable, easy and difficult. So long as a Parent or Master commands nothing inconsistent with the Laws of God and of the Land, it is both the Duty and the Wisdom of a Dependent or Child to obey. That it is his indispensable Duty, is clear from Scripture (of which afterwards) and likewise from Reason: For that, if every Dependent or Child were to take the liberty of disputing the Orders of his Parent or Master (of which he cannot in most Cases be a Judge, and in many ought not to enquire into) there would be an End of all Order and Expedition in Business of all kinds. And, that it is his wisest Course, will appear plainly, if you consider, that it is much better for a young Man to bear with a little Hardship for a few Years, than to throw himself upon the World wholly unprepared for making his Way in Life. That it is better to put up with a little Peevishness for a short Time, than to put one's Friends and Relations to a stand, and to draw upon himself the Character of being of an obstinate and ungovernable Temper, which

is always taken for granted by the World, when a young Man goes away abruptly from his Apprenticeship, or other Settlement in which his Friends have placed him, in order to his going out in the World.

There is nothing of so much consequence toward gaining a handsome Subsistence, and arriving at an easy and comfortable Situation in the World, as constant Application to Business, and a steady Pursuit of the main Point. You will always find, that, for one Estate gained by what are called Projects, or bold Strokes out of the common Way, five hundred are got by an evenly and regular Pursuit of the Employments Men are bred to. If, therefore, you be wise, you will always be suspicious of all manner of new Schemes, that may be proposed to you. And you ought likewise to be on your guard as to Amusements and Diversions, which, if too much indulged, will take you off from your main Pursuit, and may in time put you quite out of humour with your Business. You must therefore consider them only as Recreations by the By, to fill up an interval of spare time now and then, and to give you fresh Spirits after the Fatigue which a long and constant Application to Business would bring upon you. The best rule to observe as to Diversions, is the following.

- * That you never indulge yourself in any that
- * are against the Laws of God or Society,
- * or that, either by their Nature, or by your
- * excessive Indulgence of them, may exceed the
- * Expence or Time, a Man may spare without
- * the *least Damage*, or *chance* of Prejudice to
- * his Affairs.' If you transgress this Rule in the least, it is a thousand to one but you bring

yourself to Ruin and Misery. For Habits, as I have often told you, want but a Beginning. And a man of Business, who gives himself the least Liberty of exceeding the Bounds of Moderation in Diversions, cannot tell how far he may go, or where he shall stop.

Remember I have warned you, hundreds of Times, to shun the *first Appearance* of Evil.

To direct you how to conduct yourself in every Part of your Economy and management of your Business, is impossible for me at present. But one general Advice I will give you, which, if you have the Prudence to follow it, will answer all your Occasions. It is only, to choose some Man of Years and Experience, especially, if possible, in your own Way of Life, of an honest and blunt Carriage; to choose, I say, such a Man for your Friend, to whom you may propose all your Designs in Life, before you put them in Execution, and whose Advice you may ask in all your Difficulties. Do not depend wholly upon your own Judgment; but in the choice of a Friend, strive to find one who has the universal Approbation of his Acquaintance, for his Integrity and Discernment. And when you consult him upon any Scheme, you have in your Head, if it be of such a Nature that Secrecy would be necessary, propose it, if you can, in such a Way as he may not know it is a Design of yours: For your Secrets will always be safer in your own Breast than in that of any other Person, though the most prudent and discreet that ever lived. And never set up your own Opinion against that of Men of universally approved Judgment, and who are your Superiors in Age: For Judgment and Discretion are not
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to be gained without Experience, and in People of natural good Abilities are never wanting, if they have had that Advantage.

If you should ever come to be for yourself in Life, you will not fail to have Application made to you from Time to Time, by needy People of your Acquaintance, for Assistance with Money, or begging you to interpose your Credit for them. I would in all such Cases advise you to observe this general Rule, ' That whoever desires you to lend him your Assistance to an Extent beyond what you may safely lay your Account with losing, is no true Friend; but has his own Interest only at Heart, and means to make you his Dupe.' Whenever, therefore, any Person in Distress desires you to assist him with your Money or Credit, without offering you a direct Security, consider with yourself, whether the Sum is such as you may spare, without detriment to your Affairs; and if it is not, by no Means venture it in the Hands of your nearest Relation: For *lent* Money is almost always *lost* Money, and the Person, to whom it is lent, is hardly ever the better for it. At the same time, if you can in such Cases prevail with a number of other Friends to join with you in assisting a good Man, so as the Sum lent, or engaged for by each, may be moderate, and the Burden may fall the lighter for being divided; or if you can any other way be of Advantage, without endangering yourself; never think you can take too much Pains for the Service of distressed Worth.

If you would wish to live easy and undisturbed, either from within or from without, remember never to meddle with any Person's

Character, Conduct, or Business, further than your own Affairs may be connected with those of another. You will be sure never to gain any thing by such Interpositions, and may often draw yourself by one rash Word into Troubles you may find it very hard to get out of. Therefore, if you be wise, you will follow this Rule,
 ‘ Never to say any thing to any Person’s Dis-
 ‘ advantage, except to prevent his imposing
 ‘ upon somebody, whom you know he endeav-
 ‘ ours to over-reach. And, when you know
 ‘ no Good you can say of a Person, whose
 ‘ Name you hear mentioned, to be quite si-
 ‘ lent.’

And as you will find great Advantage in keeping clear of Reflections upon other People’s Characters, so let me advise you never to trouble yourself about what the busy, meddling Part of your Neighbours or Acquaintance are pleased to say of your own Character and Conduct; unless you find they reflect upon you justly; and then be sure to amend what they blame. Otherwise it is of no Consequence to you what is said of you by other mortal Creatures, like yourself, who must be judged at last, as well as you. Besides, you will find it impossible to please all Sides: For what will be agreeable to one Party will displease the other.

As the human Mind is a restless, active Principle, always grasping at some Happiness in prospect, either real or imaginary, and as it is not to be satisfied, without an endless variety of Entertainments, let me recommend to you, for an Employment to fill up your vacant Hours, and to prevent Life from hanging heavy on your Hands, the Pursuit of useful and ornamental Knowledge.

Knowledge. 'Tis Knowledge that makes the Difference between one Man and another ; and raises some to the Rank of Angels (so to speak) when compared with others. It is the very Food of the Mind, and (except Virtue and Piety) is the most truly valuable Acquisition. It has several peculiar Advantages above all other Entertainments or Amusements Men usually pursue, such as, That you will be sure never to exhaust it, or to be at a Stand ; but may go on for any Number of Years, and every Hour find new Entertainment. That the more you acquire, the more eager you will be to gain farther Improvements, and therefore will never be satiated or palled ; but will always enjoy that Pleasure with an equal Relish. That it will afford you a constant Entertainment at all Seasons, when your Thoughts are free, without requiring any expensive Apparatus, or the Help of any other Person : For a Man of Knowledge has only to look into his own Mind, if he wants something to amuse or entertain him ; and there he will never fail to find a solid and manly Satisfaction in the Contemplation of the Ideas he has stored up in it. As to the particular Methods of improving yourself, if it happens that you have not time to go any great Length in Study, I would advise you to apply your leisure Hours to the reading of History, especially that of your own Country, and of those Books which give plain Accounts of the Natures of Things animate and inanimate ; of Geography, and such Authors upon Astronomy as treat that most entertaining and most sublime of all Subjects in a familiar Manner, without much of abstruse and mathematical Reasonings.

By

By employing in this Manner the Hours that are usually spent in Clubs in public Houses, you will improve yourself as fast as others debauch themselves.

Let a young Gentleman have ever so fair a Prospect in Life, it will be necessary for him to study Œconomy; in order to which one Particular is absolutely necessary, *viz.* That he look into his Affairs himself. It was a wise Advice of an antient Sage, Never to trust that to another, which a Man can do himself. The Consequences of a Gentleman's neglecting to look into his own Accounts, may, and generally do prove fatal, even though he himself lives within his Income. For such is the Weakness of human Nature, that very few can resist the Temptations of appropriating to themselves what they think they are not likely to be called to account for. And he must be a very faithful Steward indeed, who sees his Lord neglect to call him to give an Account of his Stewardship, and will not think of making free with some part of what comes through his Hands. Besides, the most faithful, and most prudent Manager of other Men's Affairs, may mistake the Interest of his Employer, if he never consults him, nor receives any Directions from him. It is to be observed, that the most open-hearted People, who value Money the least, and let it slip through their Fingers the most easily, are the very People, that bear Poverty the worst; their generous Tempers suffering the most sensibly from the Consideration of its being out of their Power to support the Character they aim at, and to shew Kindness to distressed Worth, as they could desire; and still more, if they are forced to be dependent upon, or

under Obligations to others. Nor is any Person so unfit to struggle through the Difficulties of Life, as one who has been genteelly educated, and has been wholly unaccustomed to Hardships. It is the neglect of Œconomy, necessary in the greatest Affluence, as well as in inferior Circumstances, that reduces so many of our Gentlemen of Fortune to the wretched Necessity of becoming dependent on a Court, and draws them into all the base and shameless Practices of Bribery, and Venality, which are the Disgrace, and will in all Probability be the Ruin of the Nation. There is no Station so high as to exempt a Person from Business: For indeed every Station has its proper Business and Duty, which no Person can answer neglecting. A Man or Woman of Fortune, who pass their Life in a Manner useless to themselves or their Country, may pretend to what Dignity or Rank they please: But in the Eye of superior Beings, the laborious Husbandman, who employs his Time in raising out of the Ground what is to support the Life of Man, is much more truly noble and valuable, than the idle and inactive Person of Quality, who only eats the Fruits of the Labour of the Industrious.

As it is extremely easy for a Person to increase his Expences, if he finds his Income will bear it, it seems strange, that People do not choose rather to set out in a moderate Way at first, which they may afterwards exceed a little, if they think proper, than to begin Life in an expensive Way, which they know they cannot afterwards lessen, if the Necessity of their Affairs should require it, without looking little in the Eyes of the World. If a Citizen begins House-keeping

keeping with two Servants, he can easily have a third afterwards, if he finds it proper : But it will not look well, that he retrench the Number he set out with ; or if a Gentleman begins with a Chariot and Pair of Horses, how easy is it to get two more, or to set up his Coach and Six, if his Rents will afford it ; whereas, on the contrary, he cannot dispose of his Horses, or otherwise lessen his Expences, without drawing upon himself the Reflections of his meddling Neighbours. In short, a Man rises with a Grace ; but sinks with Shame. One principal Part of the Expence of living, is that of treating a Number of Visitants. Upon this Head, let me leave with you this Remark, That such Visitants as come merely to pass away the Time, to make Observations upon your Manner of living, or to put you to Expence in treating them, upon which Accounts it is that most formal Visits are made, such Visitants, I say, very ill deserve the Trouble or Expence they will put you to ; and, as for those who come to see you from real Friendship and Esteem, they will put up with whatever Treatment you give them. In short, you will find the Case the same in this, as in the other Enjoyments of Life. The most truly valuable Friendships will cost you the least, and contrariwise, the keeping Company for Form's sake, and out of Ostentation, will cost you an enormous Expence, and yield you no Satisfaction.

Whenever you are settled in the World in an independent Way, so that you may have a reasonable Prospect of being able to maintain a Family, I advise you to marry. It is the best and safest Condition of Life upon many Accounts.

counts. But you cannot be too cautious in making your Choice: For, as it is for Life, a Miscarriage is irretrievable; and a Mistake in choosing may blast the whole Happiness of your Life. Whatever Accomplishments the Person, you fix your Choice upon, may have, take care that *Good-sense* and *Good-nature* be two of them. If you marry a Fool, she will disgust you, and a Fury will torment you. Enquire therefore, as fully as you can, her Character, before you fix your Affections, and that not of her Acquaintance of one Sex only, but of both; nor listen to her Relations and Friends only; but to her Rivals and Enemies too, if she has any. You may be as sure of a Woman of Merit with a moderate Fortune, as with nothing; and if you get a Fortune in Marriage, you make sure of somewhat. Don't marry a noted Beauty, unless you intend to give up the whole Peace and Happiness of your Life for a Honey-moon. There is not one of a thousand of them that is sufferable, through Vanity and a total Emptiness of all that is necessary for making an agreeable Companion to a Man of Sense, a prudent Manager of a Family, and a discreet Mother of Children. At the same time I would not advise you, on any mercenary Consideration, to marry a Woman, whose Appearance is not such as may be agreeable to you: For, to be obliged to treat, with an Appearance of Love, a Person, whose Approach must shock you, you will find will be such a Burden, as no Consideration will make up for. Whenever you chance to differ, as it will unavoidably happen at Times, one single Consideration will prevent your Differences from going to any great Length, viz. ' That
' Woman

* Woman is the weaker Vessel, and that it is
 * for the most part a Sign of superior Judg-
 * ment to yield to the Weaker in Matters of
 * inferior Consequence, rather than protract Dis-
 * putes to a Length inconsistent with domestic
 * Peace.' At the same time the Man, who resigns
 his Judgment, and gives himself up to be ruled by
 his Wife, in Cases of which she is not a competent
 Judge, quits the Place, which the common Consent
 of Mankind, as well as Revelation, give him; and
 exposes himself to universal Contempt, and even
 to the Contempt of her, to whom he thus
 meanly yields.

If you ever should have any Children, be
 more careful to have them well educated than
 well portioned: For a well accomplished Person
 can hardly want a decent Subsistence, even if
 his Patrimony should fail him. In their Educa-
 tion, let the Expence be the least Thing consid-
 ered by you, and resolve to make sure of their
 being instructed in all the Knowledge necessary
 to qualify them for being useful Members of
 Society, and for everlasting Happiness, at any
 Expence whatever. Take particular care that,
 if any of them have a disobedient or refractory
 Temper, it be effectually broke before six Years
 of Age, otherwise you will nourish a lasting
 Plague to yourself, and will bring up a Child to
 curse you. After the abovementioned Age, you
 will find all your Attempts to correct the Tem-
 per of a Child, vain and ineffectual. The Edu-
 cation of Children being a very extensive Sub-
 ject, it is not to be expected I should here pre-
 tend to treat it fully. It is indeed endless; and
 no Parent, or Instructor of Youth ever could
 say,

say, he had done the utmost that could be done.

To proceed, you know I have all along taught you, that our whole Duty in this World consists of three Parts, *viz.* Our Duty to ourselves, or our regulating our own Passions and Appetites : Our Duty to others, which consists in dealing with all Men with perfect Justice and Integrity (as well in Cases where our Intentions are not liable to be discovered by our Neighbour, as where they are) and with the utmost Benevolence, Liberality, and Charity, that may consist with our respective Stations in the World, and the Good of Society. And in our Duty to God, which is, Thinking and Speaking of him as becomes Creatures to think and speak of their Creator ; and yielding a perfect and universal Obedience to all his Laws, upon all Occasions, in spite of all Pretences and Impediments ; and in shewing a due Sense of our absolute Dependence upon him, by applying to him upon all Occasions for what we need both for our Souls and Bodies. You know I have also frequently told you, that the supreme Governor of the World does not impose upon us these Laws merely to shew his absolute Power over us, but for the same Reason as a wise Parent, Master, or Governor on Earth frames Laws and Regulations for his Children, Family, or Subjects to conduct themselves by, *viz.* The general Good of the whole Society. I have often shewed you very fully, that it was impossible our Duty should consist in any thing else than what Holy Scripture declares it does. That it is impossible either that particular Persons or the Community, should be happy in this World without the Observation

of our Duty to ourselves, to our Neighbour and to God. And, that a Person, who did not command his Passions, but allowed himself in all manner of irregular Gratifications, which is neglecting his Duty to himself, or one who shewed in his Practice no kind or benevolent Affections for his Fellow-creatures, which is the neglect of his Duty to his Neighbour, or one who had no Sense of his Dependence upon his Maker, nor no Love for him, nor Fear to offend him, which is the Neglect of our Duty to God : That such a Person, I say, could not in the Nature of Things be capable of a State of Happiness hereafter, but must of course be miserable in himself, and make all about him so too. For a wicked Man, therefore, to imagine, that he may be admitted into a State of Happiness hereafter, with all his irregular and unsubdued Appetites and Passions in full vigour, and without the necessary Virtues and Graces habitually established in his Soul, is to expect that Heaven should for his Sake unhinge the universal Constitution of Things, and new model the whole Creation.

In order to the strict and perfect Observation of your Duty, it is necessary that you be prepared to encounter with, and to resist, the Temptations, by which you will be in the most Danger of being drawn aside and obstructed in your Course through Life toward a happy Immortality. The Rocks on which the greatest Number of Mankind split, are Ambition, Covetousness, and Love of Pleasure. The great Reason why these three fatal Delusions so often get the better of People, and mislead them from true Happiness, is, That they have very false and
erroneous

erroneous Notions of their true Nature, and of the Gratifications they offer; That they expect from them what is not in their Power to give, I mean, substantial Happiness; That they believe them to be true and real Goods, whereas they are only imaginary; and that they do not consider how disproportioned such fleeting and contemptible Objects are to the immense Desires of the immortal Soul. To consider them a little, as they are in themselves; First as to Ambition, how foolish is it for any Man to place his Happiness in the Applause or Admiration of other Men, who must be judged as well as himself, whose Approbation or Blame will not in the least affect his final State, or byass the unerring Judge of all either to his Prejudice or Advantage. The only Value of the Opinion of others is, That it may serve to confirm the Judgment of a Man's own Conscience: For it cannot satisfy him with any part of his Conduct, which he himself knows to have been unjustifiable, or make him condemn any Action, which he knows he did in the Simplicity and Sincerity of his Heart, from a truly good and laudable Motive, and for a good End. You will find that the Multitude judge almost constantly the wrong Way, even in Matters which, one would think, lay obvious to their Examination; much more, when they pretend to judge of the secret Springs and Motives of one another's Actions, which lie hid within the Heart, impenetrable to every Eye but His, who sees all Things. Let me advise you therefore to aim solely and singly at the Approbation of your Conscience and your God, and I will assure you of that of Men and Angels into the bargain,

if not in this Life, at least after the final Judgment.

That you may not be so unhappy as to make Riches your God, or to suffer yourself to be drawn away by Covetousness from a strict Attention to your Duty, or into a Violation of it, please to consider, That the only real Value of Riches, is, their being useful for procuring the Necessaries and Conveniences of Life, and giving People an Opportunity of contributing to the Happiness of others. That Money in itself, and without regard to its Use, is no better than a Bauble for Children to play with; that the Contents of all the Mines of *Peru* are not in reality so valuable, as one Acre of Ground covered with Wheat; and that a fresh Egg is of more real Worth than the Diamond lately brought from the *Brazils* of much the same Bulk, which was valued at four hundred Millions; because the first will save the Life of a human Creature from Famine; but the latter is not capable of being applied to any sort of Use, besides pleasing the Eye. That all above the Conveniences of Life is absolutely useless, and indeed troublesome. That after a Person has acquired such a Competency as will keep him and his Family above Dependence, and in easy Circumstances according to his Station in the World, it is not worth his While to go a Step out of his Way for the sake of gaining ten thousand Pounds more; because he can but live conveniently at last, and has no Occasion to bring upon himself more Cares and Embarrassments. That a few Years will put an End to the Life of the youngest Man alive, and that it will give him no more Satisfaction on his Death-bed

bed to reflect that he has fifty thousand Pounds in the Funds, than that there are fifty thousand Shells at the bottom of the Sea. That, supposing every Man infallibly certain of gaining an Estate, who will take the Pains for it, which is very far from being the Case, exorbitant Wealth and Happiness have nothing to do with one another, since we commonly see discontented Faces in gilded Chariots, and Day-labourers making merry in spite of Toil and Poverty. That the Possession of great Wealth exposes Men to a thousand Inconveniencies and Temptations, such as, The Incumbrance of a croud of Servants and Attendants, The continual Buz of slavish Flatterers and Hangers-on, The Fatigue of overseeing great Affairs, or the Vexation of Losses by entrusting them to others, and, which is worse than all the rest, The risque of one's Virtue, through the Snares of the World and the Deceit of Riches, which are so hard to resist, that we find in fact the Rich are, generally speaking, Persons of the least amiable or perfect Characters. That the Honours said to attend on Riches are a mere Cheat; since the fulsome Respect, that is paid to a rich Man at his Levee, is only a public Proof given by the Person who pays it, of his own want of Sense, in being struck with what is of no real Worth in itself; and being paid to the Wealth, and not to the Person, is by no Means worth envying. If ever therefore, Providence should bless you with Abundance, remember it is a fatal Error, though a common one, That a Man of Fortune ought to live up to his Income; and that, on the contrary, for a Man of Wealth to spend his Riches wholly upon himself, without making

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indigent Merit a Partaker with him, as in reality embezzling what was only *intrusted*, not *given* him; Riches being properly a *Stewardship* committed to a Man for trial of his Charity, Abstinence, and other Virtues of the same Kind; as Poverty is sent upon others as a Trial of their Resignation, Contentedness, and such other Virtues. For it is absurd to suppose, that the different Conduct of Providence to different Men is the Effect of Partiality for some above others of Mankind, who are all alike God's Creatures, and consequently all alike dear to him. And if, on the other Hand, it should please the supreme Disposer of all Things to baffle your industrious Endeavours towards acquiring and keeping a Competency of the good Things of this World, and to sink you into Poverty and Want; I charge you as you would wish to enjoy Peace of Mind in this World, and everlasting Happiness in the next, that you do not go one single Step beyond the Bounds of the strictest Sincerity and Honesty (such I mean as may bear the Scrutiny of the all-piercing Eye) in order to raise yourself to those Circumstances you aim at. For I here forewarn you, that, should your indirect Schemes succeed, which is likewise a very great Chance, Honesty being always in the End the best Policy, you will find to your sad Experience, that for what you gain in *Wealth*, you will lose an hundred-fold in *Peace* of Conscience, which no *Wealth* will make up to you; and that the Curse, which attends ill-gotten Riches, will consume them like a Canker, so that they will vanish, you wont know how. Let me therefore advise you to have a Care how you forego *Happiness* for the sake of *Riches*, or
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inflict on your own Conscience such Wounds as all the Wealth of the World will not cure.

The Love of Pleasure is the third fatal Bait, which allures Numbers of Mankind to Perdition, of the Danger and bewitching Nature of which you have been very fully and frequently warned; I would have you remember what I have often told you, That there are no true Pleasures, but what are lawful; and, that those which leave a Sting behind them, ought not to be called Pleasures, but Torments. That it is only the Good and Virtuous who have any right to the Pleasures of Life, or who indeed can truly enjoy them; for that it is a Contradiction to suppose, that a Person whose Conscience is wounded by Guilt, and whose Mind, if he is not past thinking, which is still a worse State, must be in continual Pain through Remorse for what is past, and Horror at the Thought of what is to come, should be capable of relishing any sort of Joy or Comfort: But that a good Man, whose Mind is calm and undisturbed, has both the Advantage of Freedom from Pain or Fear, and a proper Disposition for relishing the natural and innocent Pleasures of Life; and is like to receive infinitely more Happiness from them than a wicked Man; because he may justly consider them as the Gifts of a tender and bountiful Father, whose Favour he has reason to hope for, which must give them an additional Relish; and because he expects nothing from them, but what they will really afford, and has still in reserve a higher Happiness, after the Gratifications of Sense have done their part. That, whatever Men may say in the Hours of Mirth and Jollity, in defence of a voluptuous Life, there needs no
better

better Confutation of the Falshood of their Reasoning, than what they themselves furnish: For, though most People in the gay Time of Life are continually crying out, that they have not had half their Share of the Pleasures of the World; in their old Age, and on their Death-beds, they are generally found to lament that they have enjoyed and indulged them a great deal too much. That there is a great deal of Danger, when you come to die, of your having many Neglects and Omissions to repent of; but that there is no fear of your repenting on your Death-bed, that you had omitted to see a particular new Play on the first Night, or slip an Opportunity of getting drunk, or of debauching a Virgin; so that at least, a Life of Sobriety and Abstinence is on the *safe* Side. It is also proper that you be prepared for opposing and confuting the frivolous and fallacious Arguments commonly advanced by your thoughtless Companions in defence of a Life of Pleasure; of which the most formidable one I can at present remember, is the following, *viz.* Since God has given us Desires and Appetites, why should we not gratify them at all Events? Which thundering Piece of Artillery may at once be silenced, by only retorting the following Question. Since God has so formed me, that when I am extremely heated with Exercise, I have a great Desire to cool myself as quickly as possible, why should I not throw off my Cloaths and expose myself to the Air, though it should occasion my Death; and since I have then a great Thirst, why should I not drink a plentiful Draught of cold Water, though it should give me a Surfeit; and, in short, since God has given me a Variety
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of Appetites and Inclinations, why should I not satisfy them all at random, without the least Thought of the Consequences? There is no Desire or Appetite natural to the human Species, but what may be innocently gratified, and may also be abused; and the Rule to be observed with regard to all the natural Inclinations and Appetites, is, To gratify them only in such a manner, and within such Bounds of Moderation, as will best serve to gain the Ends for which they were implanted in the human Constitution; and that whoever breaks through this Rule is guilty of a Crime. I tell you beforehand, that taking a full Swing of lawless Pleasure in Youth, you will find by fatal Experience, is only treasuring up to yourself, for all the Remainder of your Life, an inexhaustible Fund of Pain and Torment, upon the most favourable Supposition, *viz.* That you afterwards repent of the Follies of Youth, which, if it should not happen, the Consequences are still infinitely worse. One would hardly believe it possible for rational Creatures so effectually to divest themselves of common Sense, as some, with regard to this Matter, do; if Experience and Observation did not shew it to be a melancholy Truth. Could one believe a reasonable Creature capable of resolving (as is too commonly done) to indulge himself in all the various Madness of Youth, and to go on in a Course of guilty Pleasure, with Hopes of repenting of it afterwards? Since, for a Person to do so, is to hope, that he shall be heartily ashamed and confounded at what he has done; to hope that he shall a thousand and a thousand Times wish it undone; to hope that he shall hate and loath himself for what he has been.

been guilty of; to hope that he shall suffer ten thousand Times more Pain from Shame and Remorse, than ever he enjoyed Pleasure in the Pursuit of criminal Delights; to hope, that he shall have the Satisfaction of knowing himself to have been a Fool and a Mad-man; to hope, that he shall have the Happiness of knowing, that he has done what may justly expose him to the divine Vengeance; to hope, that he shall be obliged to undertake the disagreeable and almost insuperable Task of rooting out confirmed Habits, and planting opposite ones in their Place, of parting with Vices as dear to him as a right Hand or a right Eye, and of wholly new modelling his Mind; in short, it is to hope, that he shall have the Happiness of seeing himself in great Danger of final Destruction. Blessed Hopes! Glorious Prospects! Worthy for which to give up one's Innocence and Peace of Mind in the present Life, and the Prospect of Happiness in that which is to come.

There is nothing in the World, of which you will be in so much Danger as Company; I mean that which is commonly found at Taverns. If you imagine that you avoid all Danger of this kind by keeping only what is called *sober* Company, you will sadly deceive yourself. I forewarn you therefore of what you will find by Experience, *viz.* That Men, who are sober at Home, are not sober at the Tavern. Strong Liquors have that cursed Effect upon the best and wisest of Men, that they most certainly become foolish and wicked in some Degree, less or more, by using them. You will find there are few, or rather no Tavern Conversations, but what are either too loose and licentious, or
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at least too trifling and ludicrous, for a judicious and virtuous Ear. Drinking is indeed letting a Thief in at the Mouth to steal away one's Brains. It takes off that Delicacy of Sentiment, and that Modesty and Fear of offending, which are the strongest Guards to Virtue, and gives, instead of them, a Boldness and Rashness, which make People forget all Restraints, and pass over all Bounds of Duty and Law. I have known the drinking of two or three Glasses of Wine more than enough, prove the Ruin of a modest and virtuous Youth, by emboldening him to do what he never would have dared, had he been sober, *viz.* To go to one of those Haunts of Wickedness called Bawdy-houses, after the Separation of the Company, where he lost all Sense of Shame, and got a Liking to licentious and forbidden Pleasures, which he pursued, to his utter Ruin. Thus frail and unsteady is human Virtue, and thus dangerous the Effects of strong Liquors. There is not indeed a Virtue which this swinish Practice will not destroy. How long is a Person likely to preserve his Modesty, his Fidelity to his Friends, his Conduct in Business, and even Secrecy in his own Concerns, who gives himself to the Use of strong Liquors? But it is pretended, that a *sober* Glass, as it is called, can hurt no Man. Do not you, my Friend, let yourself be deceived by smooth Names, that often cover very dangerous and hurtful Things. There is no Hazard of your being debauched to a great Degree at once: But there is great Danger of your going on from *small* Beginnings to *dreadful* Endings. I therefore once more warn you to shun the least Appearance of Evil.

Swearing

Swearing I shall say the less upon, as I hope no Youth educated by me will ever go from me uninstructed in the Wickedness and Heinousness of it, sufficiently to guard him against it. Only let me put you in mind of a few of the Observations you have heard me make upon it, such as, That, of all the Vices that ever the Wickedness of Mankind invented, it is the most utterly inexcusable, having no Pretence of Profit or Honour in the Practice, nor Apology from Constitution, or Temptation of any kind, to plead for itself. That it is a most immediate and direct Insult upon the Majesty of Heaven, and tends to breed in Men an absolute Contempt and Disregard for the supreme Governor and Judge of the World, and consequently to lead them into all sorts of Wickedness and Impiety. Gaming, if there were nothing to be said against it, besides its being a most cruel Destruction of precious Time, would sufficiently appear to be a Vice unworthy of reasonable or thinking Beings: For can any thing be more monstrous, than for mortal Creatures, who know not but every Hour may be their last, who have themselves and their Families to provide for, who have Duties to do to one another, who have Passions and Appetites to subdue, who have their Minds to inform with useful and ornamental Knowledge, who have their own Conduct to enquire into, and innumerable Faults to repent of and reform, and in short, who have an Eternity to prepare for; to spend Hours together in shuffling a Pack of Cards, like a parcel of Children or Monkeys. But if, to the unpardonable Folly of losing Time to so little purpose, you add the other Effects of Gaming,

viz.

viz. inflaming the Passions, and raising Quarrels, and the fatal Loss of Money, which often ends in total Ruin; this Practice must appear in a light so odious and shocking, as must, I think, prevent you, or any considerate Person, from falling into any liking to it.

As for Lewdness, or the promiscuous Commerce of the Sexes, without regard to the Issue, it has been in all Ages of the world allowed to be a Crime, and is never spoke of by the very loosest of the heathen Poets, but as an unlawful Practice. Therefore, for a Christian to indulge himself in it, is degrading himself below the Virtue of the Heathens themselves. If you ever give yourself to the practice of this Vice, it must be either with married Women, with common Prostitutes, or with such as you yourself debauch. To have any thing to do with a common Prostitute will be debasing yourself to a Level with the very Filth and Ordure of the Species, with the Dregs of the Human kind, the very Offscouring of the Creation; for a more loathsome Object than a common Whore is not in Nature. The odiousness of this Practice in the Sight of Heaven, cannot better appear, than by the abominable and horrible Disease, which is made the Consequence of it, which renders the Bodies of Offenders in that Kind as nauseous and impure as their Minds. A Prostitute is to be considered as no better than a common Sewer, or receptacle of all the Filth and Nastiness of a Town; and to take into one's Arms what the very Idea of is enough to turn the Stomach, is what, methinks, no man, who would be thought cleanly or genteel, can bring himself to. Again, to be the Cause of
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the total Ruin of an innocent virgin, to be the Means of debauching and spoiling the Virtue of a modest and well-disposed Mind, to drive a thoughtless young Creature, who loves one, into imminent danger of her Life (which every Woman is in Child-birth) and of final Destruction in another World; to make all this fearful Havock merely to gratify a beastly Appetite; I hope no young Man, who has been under my Care, will ever be capable of such Baseness and such Cruelty. Lastly, to dare to violate the most sacred Bond of Society, I mean that of Marriage, from which all others take their Origin; to bring Ruin into a happy Family, to break the Peace of a Husband, to raise in the Mind of a contented happy Man the tormenting Fiend of Jealousy, to consign over a Fellow-creature to Anguish and Torture, which never ends but with Life; to alienate from a Man the Affections of his Wife, and to bring into his Family a spurious Race to inherit his Fortune; in short, to do the Husband an Injury which nothing can repair, and plunge the Wife into final Ruin; to do these Things is to violate all Restraints of Humanity, and to fly in the Face of Religion, Law, and Decency. Yet these things every Man does, who carries on an Intrigue with a married Woman. To conclude this Subject, I will assure you, that in the Enjoyment of the Pleasures (as they are falsely called) of unlawful Love, you will find infinitely more Pain than Pleasure, and that on casting up the Account, you will find the Disadvantage, by Loss of Money, of Time, of Reputation, and of Peace of Mind, will infinitely overbalance the short and tumultuous and beastly

ly Pleasure; and that for what faint Shadow or Resemblance of Enjoyment there is in the unlawful Commerce of the Sexes, all the true and calm and peaceable Happiness, this Life can yield, is to be found in the Marriage-state, where (if you be directed to make a wise Choice) you will find that the Gratification of the sensual Appetite is the least Part of the Happiness. Be wise therefore, and avoid whatever may have the least Tendency to lead you to this most impure and filthy Vice, such as all manner of obscene and shameless Talking and Jesting; which, besides being unworthy of a Gentleman, and a certain Mark of a mean and sordid Disposition, has a natural Tendency to corrupt both your own Morals and those of your Acquaintance. You will likewise do well to avoid carefully all manner of obscene Books and Pictures, and that most fatal and ruinous Haunt of leud and wanton Images, the Play-house. The Entertainment of the Stage, which was originally invented for the Promotion of Virtue, and even of Religion, is at present so much debauched and sunk from its ancient Purity, that it is notoriously the great Nursery of Vice and Immorality, and the principal Cause and Promoter of the unbounded Licentiousness and Leudness of this great City. It is notorious, that in most of the *English* Plays, the pretty Fellow, or most shining Character, is He, who contrives with a good Address to debauch his Neighbour's Wife, or who, after running out his Fortune, has the Art to delude some innocent credulous young Lady of Fortune to make up his ruined Affairs again by marrying him; by which Representations Virtue and Vice, and Right and Wrong,

are confounded, and the Notions of the Spectators are misled, and their Approbation and Censure directed to quite wrong Objects. And even where the Play itself happens to be harmless and modest, you will not be a whit the more secure against Danger, if you frequent the Theatre: For it is well known, that by the Management of those most wicked and debauched of Mankind, the Players, there never fail to be introduced into the most modest and virtuous Entertainments of the Stage, enough of leud and impudent Dances, Songs, or Gesticulations to render ineffectual whatever the Author of the Piece may have done to recommend Virtue or Sobriety in the Play itself. Besides avoiding these and other Temptations to Debauchery, it will be of inconceivable Advantage to you, for preserving your Virtue, that you take care never to give yourself time to think of any of the idle or wicked Amusements of Life; but keep your Mind constantly intent either upon your Business, or upon improving yourself by some Piece of useful or ornamental Knowledge.

Thus I have given you fair Warning of the three grand Temptations you will be exposed to in Life, by which you will be in the most Danger of being drawn to neglect your Duty to yourself, to God, or to your Neighbour.

As for the various Particulars contained under each of these Heads, you have heard them so fully handled, and the Practice of them so strongly recommended to you by me, that I hope you both understand perfectly their Nature and Obligations, and have resolved, by the Grace of God, to continue in the constant Observance of them.

them to the End of your Life. They are to be found established by Divine Authority, and backed with the most awful Sanctions, in the Quotations from Scripture, which follow.

You know I have told you, that besides the Light of Nature, which is placed by God in the Breast of every Man, it seemed fit to his unbounded Wisdom and Goodness to send among bewildered, blinded Mortals the Light of Revelation, to point out to them more clearly their Duty and the Way to Happiness, when Vice and Immorality had almost extinguished the original Light of Reason, which is, as well as Revelation, the Candle of the Lord. This inestimable Advantage has been communicated to Mankind by a Succession of Men inspired by Heaven, who have appeared in different Ages of the World, during a Period of several thousands of Years, till the coming of Jesus Christ, the great Light of the World, who finished and perfected the whole Scheme of God's merciful Dispensation to a dark, deluded, and rebellious Race. And the general Purport of all that has been communicated to Mankind by all the Prophets and inspired Men of Antiquity before our Saviour, and by Himself and his Apostles, is to teach them this great and important Lesson, ' That Obedience to God, the Creator, Preserver, and Judge of the World is the only Way, by which any Creature can possibly attain Happiness, and that Disobedience to him will, without timely Repentance, infallibly bring upon any Creature total and final Misery and Destruction.'

That you may at all Times have clear and sublime Conceptions of divine Revelation, and

have constantly on your Mind the Impressions I have endeavoured to make, with regard to this Matter, I have here inserted the Scheme I have taught you of the whole Body of Scripture, and of the Christian Doctrine, with some of its most striking Evidences, which, I hope will excite in you a Curiosity to attain a more perfect and particular Understanding of them, in order to your regulating by their heavenly Laws your whole Life and Practice, in the certain Hope, that in so doing you will not fail of everlasting Happiness.

HOLY SCRIPTURE contains a brief, but uniform and consistent View, given at very distant Ages of the World, by many different Persons inspired and conducted by a Spirit, who saw clearly through Futurity, of all the Transactions of Almighty God, that were proper to be revealed to Mankind, with regard to the rational Inhabitants of this World, during the whole Period of its being inhabited, at least by our Species, beginning with its first Change from a Chaos, to an habitable World, and concluding with its being reduced again to a Chaos by Fire; giving some Account, either historically or prophetically, of almost every Thing great or important, that has been, or is to be, transacted upon the vast Theatre of the World, and opening a View, beyond Death and Time, into Eternity, bringing to Light the World of Spirits, with clear, sublime, and rational Notions of the Perfections of God, and his Will, and the Duty of Mankind, and their Means to gain Happiness, and the only rational and consistent Notions of Futurity, that are any where to be found, and innumerable interesting Truths, which

which no human Sagacity could ever have found out, or so much as thought of; not only enlightening those Countries, on which its direct Beams have shone with their full Splendor; but even, in spite of the Clouds of Heathenism and Superstition, breaking through, and affording a glimmering Light to the most barbarous Nations, without which they had been buried in total Darkness and Ignorance as to divine and spiritual Things. The Out-lines of the immense and various Prospect it exhibits, are these.

1. The reducing of this World from a Chaos to an habitable State ^a.

2. The Creation of the first of Mankind in a State of Innocence and Immortality ^b.

3. His Fall from that State to one obnoxious to Death, by an Act of Disobedience ^c.

4. A dark Prophecy of the Restoration of him and his Posterity to the Favour of God and Immortality (after Death) by Jesus Christ ^d.

5. A Flood sent to destroy all Mankind for their excessive Wickedness, except one virtuous Family ^e: A standing Example to all Ages, of the different Consequences of Obedience and Irregularity.

6. The Term of Man's Life shortened on account of the bad Use the Antediluvians had made of its great length ^f.

7. Mankind, degenerating into Idolatry, scattered over the Face of the Earth, to prevent their setting up an universal idolatrous Empire ^g.

^a Gen. i. 2—11.

^b Ibid. 26. ii. 7.

^c Ibid.

iii.

^d Ibid. iii. 15.

^e Ibid. vi. 5.

^f Ibid. vi. 3.

^g Ibid. xi. 1—10.

8. A particular Family chosen, for the singular Piety of *Abraham*, its Head, to the one true God, amidst the universal Idolatry and Polytheism of all Nations, and the Descendents of it declared by Prediction to be God's peculiar People, separated from the idolatrous Nations, to be a Light to the rest of the World; and to preserve his Worship from being lost; and promises given, that from among them should arise the Restorer of Mankind. The Descendents of *Abraham* by a peculiar Providence carried into *Egypt*, to communicate something of the Knowledge of the true God to the People of that Country, and by the same Means to other countries: *Egypt* being esteemed the Mother of Learning and Arts, and having a great Influence over the other Nations. His numerous Posterity after a certain Time brought out of *Egypt* again, and, with many miraculous Interpositions of Providence, conducted through a vast Wilderness, and at last established in a Country assigned them. The ancient Pagan Inhabitants of that Country driven out before them, as a Token of God's Displeasure with their Idolatry and other Crimes, as a Warning to the *Israelites*, to avoid what they saw bring on their Ruin, and as a Proof to all Nations, that the Victorious God of *Israel* was the true God, and the impotent Gods of the Nations only Idols. The same People appointed to be an Example to all Nations of God's Goodness to the Obedient, and his Severity against Disobedience. If they continued attached to the Worship of the true God, they were to be a Repository of the true Religion; and if they re-

volved

volted from him, they were, as a Punishment, to be scattered abroad into all Countries, and their Dispersion was to prove the Spreading of the Knowledge of the true God over the World. But after all their Disobedience and their Punishments, they were to be restored at last, and to be raised to higher Dignity than ever. All which peculiar Honours bestowed on this People (the Posterity of *Abraham*) were intended for a standing Proof, during a Period of near 4000 Years already, and how much longer God knows, of what Value in the Sight of the Supreme Being, the singular Piety and Constancy of *Abraham* was, and to shew, that he thought he could not (so to speak) do Favours enough even to the latest Posterity of that eminently good Man, who had greatly stood up, alone, for the Worship of the true God, against an idolatrous World; in which Light also the saving of *Noah* and his Family at the Flood, and of *Lot* at the Destruction of *Sodom*, are to be considered. A Body of civil Laws given to the *Israelites* by God himself, who places among them a visible Glory, as a Mark of his peculiar Presence, and declares himself their King and Governor. A Body of religious Ceremonies interwoven with their civil Polity, appointed them for many wise and useful Reasons, such as, 1. To typify the Expiation, that was afterwards to be made by Jesus Christ. 2. To be a Yoke and Punishment to the *Jews* for their frequent Deviations into Idolatry. 3. To keep them always in Mind of their being under a Theocracy, to which a Set of religious Observances enjoined by Law was suitable. 4. For the

the sake of many noble Morals couched under the outward Ceremonies. 5. In compliance with the Genius of those early and unimproved Ages of the World, and of that People, for whose gross Apprehensions a Religion perfectly internal and spiritual was not proper. 6. To keep them separate from the Nations around them, as it has always been the outward Ceremonials of Religion that have made the Distinctions; and for many other Reasons too tedious to mention ^h.

9. The History of that People partly related and partly foretold, during a Period of above 3000 Years, in which the various Vicissitudes they underwent, are shewn to be owing to the particular Interposition of Providence, and are all along the immediate Consequence of their Obedience or Disobedience ⁱ: From which the greatest and most important Moral, that can be imagined, may be drawn, viz. ' That Righteousness exalts a Nation; and that Sin is the ' Reproach, and the Ruin of a People.

^h Gen. xii. 1—4. xiii. 14—18. xv. 1—19. xvii. 1—9. xxii. 15—19. xxvi. 5. Exod. iii. 6, 8, 15. vi. 3. xiii. 21, 22. xiv. 19, 22. xvi. 32—36. xix. 4, 5, 6. xxiii. 23, 24, 32. xxiv. 16, 17. xxix. 45, 46. xxxii. 8. Numb. xiv. 14, 15. Deut. i. 8. 30. ii. 25, 33. iii. 22. iv. 6, 7. vii. 2. xi. 23. xii. 1—4. See also on the State of the Jews several of the Psalms, Stephen's Speech, Acts vii. Epist. to the Rom. at the Beginning, and Heb.

ⁱ See Exod. Josh. Judg. 1 Sam. 2 Sam. 1 Kings, 2 Kings. 1 Chron. 2 Chron. Ezra, Nehem. Esther, and the Prophets.

10. A Succession of inspired Men raised up among them, to call them, from time to time, to their Duty, and denounce against them the Judgments, which were to be the Consequence of Disobedience ^k.

11. Predictions given by the same Prophets of the Revolutions of most of the great States and Empires of the World ^l.

12. Dispersion of the *Israelites* according to the Threatnings of Heaven denounced by the Prophets for Disobedience to their God and King ^m.

13. The coming of the Messiah, and his Kingdom, more and more clearly held forth by Predictions, from the first obscure one, 'That the Seed of the Woman should bruise the Head of the Serpent,' given immediately after the Fall, down through a Period of four thousand Years, to those plain ones given by *Zacharias* the Priest, *Simeon*, *Anna*, and by *John* the Baptist, his immediate Fore-runner ⁿ; and thus

^k *Sam. Isaiab, Jerem.* and the rest of the Prophets. ^l *Ibid* and *Rev.* ^m *Jerem. xxxix.*

ⁿ *Gen. iii. 15. xii. 3. xvii. 18. xxi. 12. xxii. 18. xxvi. 5. xxviii. 14. xlix. 10. Numb. xxiv. 8. 17. Deut. xviii. 15. 2 Sam. xxii. Job. xix. 25. Psal. ii. viii. xvi. 8—11. xviii. xxii. 1, 6—31. xl. 6, 7. xlv. lxii. lxviii. 18. lxix. 9. 21. lxxii. 17. lxxx. 17. xci. ex. cxviii. 22. Isa. iv. 2 vii. 14. ix. 2. 6. 7. xi. 1—5. xxviii. 16. xxxii. i. xxxv. 5. xl. 3. xlii. 1—4. 6—8. xlix. 5. l. 4—10. liii. 2—12. lv. 1—5. lxi. 1. 4. lxiii. 1—9. Jerem. xxiii. 5, 6. xxxi. 22. xxxii. 15—26. Ezek. xxxiv. 23, 24. xxxviii. 24. Dan. ii. 44 vii. 13. ix. 26. Hof. xi. 1. Micah v. 2. Hagg. ii. 7. Zach. iii. 8. vi. 12. ix. 9. xii. 10. xiii. 7. Mal. iii. 1—4. iv. 5. and the Beginnings of the Gospels.*

the

the Will of God, and his important Designs with regard to Mankind, opened by Degrees, every great Prophecy carrying on the Scheme to the last glorious Ages, till at length our Saviour himself comes as a Light into the World, and carries his Views and Discoveries immensely beyond all the past Lawgivers, Philosophers, and Prophets, opening a Prospect into Eternity, and bringing Life and Immortality to light.

14. The History of our Saviour's Birth, Life, Miracles, Doctrine, Prophecies, Death, Resurrection, and Ascension °.

15. Records of the Establishment of his Religion, and the firm Adherence of his Followers in spite of Persecution p.

16. Addresses from the first Propagators of Christianity to their Profelytes, explaining more fully the Doctrines of Religion, and encouraging them to Constancy in it q.

17. The last Charge of Jesus Christ, the Head of the Church, to the first Societies of Christians, communicated in Vision to *John* one of his Apostles r.

18. Predictions of the future State of the Church from the apostolic Age forward, particularly its Degeneracy into Popery, and a Prospect of the Consummation of all Things s.

I will here add, according to my Promise, the following brief View of the Christian Scheme, taken immediately from Scripture itself, without regard to the various Opinions of Men upon controverted Points, the

° The Gospels of *Matt.*, *Mark.*, *Luke.*, and *John.*

p *Acts.*

q *Rom.* to *Rev.*

r *Rev.* ii. iii.

s *Ibid.* iv. to the End.

right Understanding of which is rather curious than useful. And I am persuaded that you, or any Person, who understands what is contained in the following Heads, may very properly be said to know all, that is necessary to Salvation, and will want nothing more, in order to being qualified for everlasting Happiness, but a sincere and earnest Desire to practise according to that Knowledge; and the Assistance of the Grace of God, which never fails to second the Endeavours of the honest Mind.

THE CHRISTIAN RELIGION is the Publication of an Act of Grace to a rebellious World, and of the Terms upon which God will mercifully receive it into Favour.

The Views it exhibits are these.

1. God the Original of all being, the Father and Governor of the World ¹.

2. His Creature Man, who was originally obliged to a perfect Obedience to all the Laws of God, and thereupon insured of a happy Immortality, fallen from his first State by Disobedience ².

3. The Son of God incarnate voluntarily giving up his Life, as a Sacrifice of Expiation for the Sins of Mankind, whereby, at the same time, God's Displeasure at Sin is clearly set forth to the View of all his Creatures, and likewise his Willingness to forgive Offenders upon any Terms consistent with the Honour of his Laws;

¹ Our Saviour's whole Doctrine, and that of his Apostles, go constantly upon that Principle. So that, to bring Quotations, would be endless.

² *Rom.* iii. 10. 19—31. v. 12. 14. 18. 19. x. v. *1 Cor.* xv. 21, 22. *Gal.* iii. 12, 22. *Ephes.* ii. 1, &c.

or in other Words, hereby Almighty God discovers himself in the Character both of the wise and righteous Governor, and also of the tender and merciful Father of his Creatures ^w.

4. The same glorious Person, by being blameless in his Life, and at last obedient even to Death, setting a perfect Example before Mankind, both of Obedience to the Laws of God, and of Resignation to his Will ^x.

5. The same glorious Person manifesting to Mankind the Perfections of God, and declaring his Will and our Duty in a more sublime and perfect Manner than ever was done before, and in an authoritative Manner, as one who brought convincing Proofs of his Commission from Heaven for that Purpose, and upon the same Authority assuring Mankind of the Terms upon which Guilt was to be forgiven, and Acceptance to be found ^y.

6. On account of the Intercession ^z of the Messiah, the Want of that perfect Obedience Mankind are originally obliged to, the Defect of which made an Expiation and Intercession necessary, is overlooked; and thorough Repentance for all our Offences, which implies the Reformation of them, as far as human Frailty will admit, and a candid Reception and firm

^w See the Speeches of our Saviour in the Gospels, and the Epistles of St. Paul. ^x 2 Cor. viii. 9.

Philip. ii. 5. *Heb.* ii. 9. 17. iv. 15. v. 8. 1 *Pet.* ii. 21. ^y *Acts* ii. 38. iii. 19. 26. *Rom.* iii.

24—29. iv. 5. 16. 24. 25. v. 1. 2. 10. vi. 1—23.

Galat. iii. 6. 14. *Ephes.* ii. 5. 10. *Philip.* iii. 9.

Heb. x. 17—21. 1 *John* i. 7. ii. 2. ^z *Heb.* ii.

17, 18. iii. 1. iv. 15. v. 1—11, vii. 22—28. ix. 24.

x. 21, 22.

Belief

Belief of the Christian Religion, when proposed, and sincere Endeavours to obey its Laws, and attain the Perfection of its Graces and Virtues, accepted, and made the Condition of Pardon and everlasting Happiness ^a. And the Christian Graces and Virtues are Love, Reverence, Gratitude, and Obedience to God; Benevolence to Men, Humility, Meekness, Purity, Sincerity, Mercy, Charity, Contempt of Riches, Honours, Pleasures, and all earthly Things, Heavenly-mindedness, Trust in the Divine Providence, and Resignation to it, Chastity, Temperance, Submission to Governors in all civil Matters, Forgiving of Injuries, Loving our Enemies, Courage to stand up for the Truth, in spite of the Applause or Threatnings of Men, Vigilance and Attention to the Concerns of Futurity, Watchfulness against Temptations from within, against the Weakness of human Nature, and the Allurements of the World, Prudence without Cunning, Zeal without Heat or Rancor, Steadiness without Obstinacy, and so forth ^b: The Practice of every one of which Virtues, and the Attainment of every one of which Graces or Dispositions is in

^a See our Saviour's Discourses in the Gospels, and the Passages last quoted.

^b *Matt.* v. vi. vii. ix. 6. x. 32, 33. xi. 27. xii. 28. xiii. 37. 41. xvi. 16—20. 27. xviii. 11. xix. 28. xx. 28. xxi. 16. xxiv. 30. xxv. 31. xxvi. 64. *Luke* ii. 49. iv. 21. 43. ix. 48. x. 16. xix. 10. xxi. 29. 69. 70. xxiv. 25—27. *John* i. 49, 50. ii. 16. iii. 13—19. iv. 25, 26. 34. v. 17. 19—47. vi. 27. 32—70. vii. 16. 17. 33. viii. 12. 59. ix. 4. 5. x. 1—42. xi. 25. 27. 41. 42. xii. 23. 29. 34—37. 44—50. xiii. 31—34. xiv. xv. xvi. xvii. xviii. 36. 37. xx. 17. 21.

itself, naturally, and abstracting from our Saviour's Injunction, absolutely necessary to qualify us for enjoying that Happiness, to which the Christian Religion is intended to raise those who embrace it.

7. Those, to whom Christianity is proposed, obliged, after a candid and sincere Examination of the Proofs, to receive it, and submit themselves to its Laws ^c.

8. Two very simple, but significant, Observances appointed by the Author of our Religion, as outward Tests of our Profession, to wit, Baptism, and the Lord's Supper. The first intended as a Ceremony of Initiation into his Religion, and the second as a Memorial of Him, and of what he has done for us, particularly of his Sufferings and Death ^d.

9. The Assurance of heavenly Assistance to support the faithful, penitent, and obedient Christian in the Performance of the Duties of Religion, and in the Difficulties of the present State ^e.

10. The future Resurrection of all Mankind from the Dead ascertained by the Resurrection of Jesus Christ ^f.

^c *Mat.* viii. 21—28. x. 14. 15. 32. 33. xi. 6. xii. 40. 42. xiii. 19—23. xvi. 24—28. xxi. 33—44. xxii. 1—14.

^d *Mat.* xxvi. 26. xxviii. 19. *Luke* xxii. 17. *Acts* ii. 38. viii. 37. x. 47. *1 Cor.* xi. 23.

^e *Rom.* viii. 9—16. 26. *1 Cor.* ii. 12. iii. 7. 16. vi. 19. xii. 8. *2 Cor.* i. 22. v. 5. *Ephes.* iv. 30. *Thess.* v. 19. *1 John* iii. 9. 24.

^f *1 Cor.* vi. 14. xv. 12—22. 35—58. *2 Cor.* iv. 14. v. 1. xiii. 4. *Colos.* i. 18. iii. 1—4. *Thess.* iv. 13. 14. 16. v. 10. *Jam.* iii. 21. 22. iv. 13. *1 Pet.* i. 3. *Rev.* xx. 4—7.

11. The

11. The final Retribution of everlasting Happiness, or unspeakable Misery, to every Person, according as they have lived agreeably to the divine Laws, or the contrary ^s.

12. The future Appearance of Jesus Christ, as Judge of the whole human Race, to allot to every Man his Portion in the next Life ^h.

To hear the Christian Religion recommended, to see the Beauty and Propriety of most of its Laws, and to let it pass, without opposing it, but at the same time without being in a rational manner convinced of its being truly of divine Original; such a Reception as this will never effectually engage any one to it, nor secure him from explaining away many very important Parts both of a sound Belief, and of a strictly regular Practice. But he, who receives and embraces it, because he has, upon a thorough Examination, found it to bear the Marks and Characters of an Appointment of God, will not venture to trifle with any of either its Doctrines or Laws, but will be steadfast and unmoveable to the last, in the Belief of the one and the Practice of the other, in spite of all the trivial Objections and Cavils of Deists against its Doctrines, or Libertines against its Precepts. And he, who on rational Grounds receives and

^s See our Saviour's Discourses in the Gospels, and *Rom.* ii. 5—11. 16. *1 Cor.* iv. 5. *2 Cor.* v. 10. *2 Thess.* i. 6—11. *1 Pet.* v. 4. *2 Pet.* iii. 10 14. *Jude* 13. *Rev.* ii. 7. 10. 11. 17. 23. 26—28. iii. 5. 12. 21. vii. 15. xiv. 11. xx. 4. 12. xxi. 6. xxii. 7. 12. 14. ^h *Mat.* xiii. 41. xxiv. 30, &c. xxv. 31, &c. *Luke* xiii. 24. *Acts* i. 11. See also innumerable Passages in the Epistles, and our Saviour's Speeches to the Churches in *Rev.* at the Beginning.

embraces the Christian Religion, and in the Sincerity and Honesty of his Heart desires to believe and understand it as it is in Scripture, without Partiality for or against any particular Doctrines or Opinions pretended to be revealed in it, and who earnestly strives to his utmost Power to form his Mind, and regulate his Practice according to its Laws; such a Person without Doubt is not far from the Kingdom of God. We find in Scripture, that Faith or Belief is generally put for the whole of Religion; and very justly: For it is the Foundation upon which the whole must rest; and wherever it possesses the Mind of a Person in its full Strength and Evidence, it will influence and over-rule his whole Conduct, and affect his whole Character; and that the firm Belief of genuine Christianity is the most effectual Means that can be imagined for ennobling and perfecting the human Nature, is undeniably plain from comparing the Character of the Bulk of Mankind in heathenish Countries, where the Light of Christianity has not shone, and in popish, where it has been extinguished by Error and Superstition; with the Character of the Bulk of the Christians of the first Ages, who enjoyed it in its original Purity, as they all stand together in History. And that the Lives and Characters of pretended Christians in succeeding Times have come so far short of those of the primitive Ages, is owing alone to the Want of that strong and steady Belief of it in its original Purity, which they had. For its natural Effect and Tendency has ever been, and ever will be the same. And wherever it is understood and embraced, as it was at first delivered by its divine Author, it will produce its

Effect.

Effect. And wherever it is fairly proposed, undisguised, and uninjured by the Inventions of Men; with all its Evidences, and all its Excellencies, set in a strong and proper Light, it will not fail to produce Conviction in any teachable and unprejudiced Mind.

I will therefore here add the following Abridgement of some of the most striking and convincing Proofs of the Truth of Christianity, which, though far from complete or copious, as indeed the present is not a proper Opportunity for treating the Subject very largely, will yet (I am persuaded) be sufficient thoroughly to satisfy your own Mind, and likewise to enable you to give a rational Account of the Grounds of your Belief, to any one, who shall question it.

In the first Place, if it is plain from the Passages here quoted from the New Testamentⁱ, that Jesus Christ declares himself to be the Saviour of the World, and the Messenger of God to Mankind, and if it can be shewn, that he has brought irresistible Proofs of his Commission, it is certainly the indisputable Duty of all Men, to whom these Proofs are proposed, to believe him, and to obey his Laws.

Next, if it can be shewn, That no Person ever gave such great and such amiable Views of the Supreme Being, nor such consistent Notions of spiritual things and of Futurity, as he did^k,
as

ⁱ See Note (b) page 39. ^k *Matt.* iv. 4.
v. 3—12. 19. 20. 45. 48. vi. 6—9. 15. 18. 26. 32.
vii. 11. 21—28. viii. 11. x. 15. 28—33. xi. 22.
xii. 25. 30. 32. 36. xiii. 37—51. xviii. 14. 35. xix.
14. xxii. 29—32. xxxiv. 29—36. xxv. 1—46. *Luke*
xi.

as will appear upon comparing the whole Doctrines of the heathen Philosophers with those contained in the Passages here quoted, it seems highly reasonable to conclude, that he had those Notions from above, and was not a Person of this World.

And if it can be shewn, That no Lawgiver in the World ever propos'd a Body of such wise and good Laws for ennobling Men's Natures, and conducting their Lives^l; who can doubt, that his Wisdom was more than human?

But farther, if it can be shewn, That almost innumerable antient Prophecies of the Old Testament were fulfilled in him, and in him only^m, is it not reasonable to conclude he really was the Saviour of the World intended in those Prophecies?

And if it be evident, that he was so far from gaining any temporal Advantage by setting up his Religion in the World, that he expos'd him-

xi. 31, 32. xiii. 24—30. xv. 3—7. xvi. 19—32. xviii. 7. xix. 12—27. xxii. 29, 30. *John* iii. 3—13. 16—22. iv. 10. v. 17. 30. vi. 35—41. 44—46. viii. 44. 51. xi. 25, 26. xiv. 2. 20. 23. 26. xvi. 13. 14. 23. 27. 32. xvii. 1—26. ^l *Matt.* iv. 7. 10. v. vi. vii. x. 16. 28. 32, 33. xii. 12. 36. 50. xv. 3—21. xvi. 24—28. xviii. 3—5. 7—9. 15—18. 21—35. xix. 3—10. 14. 17—30. xx. 26. 28. xxiv. 46. 51. xxv. 1—46. *Luke* viii. 15. ix. 62. x. 30. 41, 42. xi. 28. 41. xii. 15—21. 33, 34. xiii. 2—5. 24—30. xiv. 11—15. 25—34. xv. 11. 32. xvi. 9—31. xvii. 10—15. xix. 12—27. xx. 3, 4. xxi. 34. xxii. 38. *John* iv. 23. 24. v. 24. vi. 27. 29. viii. 34. xii. 25, 26. 44—48. xiii. 14, 15. 34, 35. xiv. 15. 23. xv. 2. 10. 12. ^m See Note (n)

self to all manner of Abuse, and to Death itself by itⁿ, and that it was so far from flattering the Vices and wicked Inclinations of Mankind, that it directly opposed and exclaimed against them^o, who can imagine he had any indirect Views in it, or any Design to impose on the World?

And if it be certain, from the History of his Life, that he performed almost innumerable Miracles, in a publick Manner, as healing all sorts of Diseases, casting out evil Spirits, calming Tempests, and even raising the Dead, which never were denied either by *Jews* or Heathens, and were the Completion of various Predictions of the antient Prophets; that his Resurrection was attested by Numbers, who gave their Lives in Witness of the Truth of it, in which it was impossible they should be deceived, it being a simple Matter of Fact, and as plain from the Persecution they exposed themselves to by their Adherence to this Religion, that they had no Design to deceive others; that a great Variety of Miracles were performed by his Followers in Attestation of their Doctrine^p, which Miracles they declared to be performed for that very Purpose, which were performed before Multitudes of Enemies and Unbelievers, in an Age, and in Countries, remarkable for Learning, under all Manner of Disadvantages from the Hatred of those in Power, and were not, like magic Tricks, suddenly over; but of a

^p *Matt.* xxvi. 1—5. 45—75. xxvii. 1—30. compared with the last Chapters of *Mark*, *Luke* and *John*.

^o See Note (1) page 44.

^p *Acts* ii. 4. 43.

iii. 7. iv. 33. v. 5. 10. 12. 15. 16. 32. vi. 8. viii. 13. 17. ix. 17. 34. 40. x. 46. xiii. 11. xiv. xvi. 18. xix. 11, 12. xx. 12. xxviii. 5. 8. 9.

permanent Nature, and might bear being re-examined; that publick Testimony was given by Heaven itself in Favour of the Apostles, by several amazing Prodigies at once, in the Sight of a Multitude, who, to the Astonishment and Conviction of three thousand People in one Day, heard them speak in a variety of Languages they had never learned^a; that this Religion, levelled directly against the favourite Vices and Inclinations of Men, stript of all outward Pomp or Shew for catching the Admiration of the Multitude, was spread through the whole World by a few mean illiterate Persons; that it was attested by thousands of Martyrs; and that its Doctrines and Laws produced a greater Effect upon the Lives and Manners of Mankind, than the Works of all the heathen Philosophers put together^r, and that it was established in spite of Persecution, without Assistance from secular Power^s; that Jesus Christ foretold his own Death and Resurrection^t, the universal spreading of his Religion^u, the Persecution of his Followers^w, the Destruction of *Jerusalem*, and the Captivity and Dispersion of the *Jews*^x; all which came to pass accordingly: If these Facts be all certain and indisputable, what more convincing Proof can be desired of Jesus Christ's

^a *Acts* ii. ^r *Acts* ii. 41. 44—47. iv. 4. 34. v. 12—14. ix. 31. xvii. 10. 12. xix. 18. 20, &c. See also what is said on this Subject, page 42.

^s *Acts*, *Ibid.* &c. ^t *Matt.* xvi. 21. xvii. 12. xx. 18. xxvi. 24, &c. ^u *Matt.* xxiv. *Mark* xiii. 10. xiv. 9, &c. ^w *Matt.* v. 11. x. 17—36. xvi. 24. xxiv. 9, &c. ^x *Matt.* xxiii. 37. 38. xxiv. 2. 15—23. 28. 39—41. *Luke* xix. 41. xxi. 20.

being truly what he declares himself, the Saviour of the World, and the only full Discoverer of the Will of God to Mankind.

What is wanting in this short and imperfect Sketch of some of the Evidences of Christianity, may be abundantly supplied by your careful Perusal of a few of the best Books on the Subject, as *Grotius on the Truth of the Christian Religion*, and *Dr. Clarke's Evidences of revealed Religion*, in his Book on the *Being and Attributes of God*, in which last masterly Work there is a brief View of Prophecy and its Completion, which I would recommend to your careful Perusal, as it will prove an Entertainment equally delightful and improving to you, and will confirm you most effectually in the Belief of Revelation, as you will there see, that Holy Scripture was most certainly given by Inspiration of One, who foreknew what was to happen in the most distant Ages to come; the Completion of innumerable Predictions being clearly and unanswerably shewn by the historical Records of succeeding Times, and those, which are not yet fulfilled, being evidently in a fair Way toward their Completion.

Thus great, thus comprehensive, and thus worthy of God is that glorious Revelation, with whose heavenly Light this Wold is blest. And, if it be certain, that there are no such sublime or such consistent Notions of the Supreme Being, no such just Notions of our own Nature, no such clear Views of our Duty and Way to Happiness, to be found any where else, nor such a perfect System of Morality, nor such a Set of illustrious Examples of true Heroism, nor such Views of the direful Consequences of Vice, nor
such

such full and well established Prospects of a final Reward to Virtue, communicated to Mankind by any other Means ; if, I say, these things be so, as upon Examination you will most certainly find, what Diligence ought you to use, to understand thoroughly and perfectly this great Rule of Life, and what Care to obey strictly all the sublime and heavenly Precepts contained in it ? I charge you therefore, as you will answer it in the great Day of Accounts, that you do not upon any Pretence whatever presume to venture upon any Action forbidden in it : But that, without offering to muster up any vain and presumptuous Reasonings, or sophistical Apologies, for such Actions as are expressly declared in it to be unlawful, you resolve, in spite of the wretched Raillery of the Profane, the Temptations of the World, and even of the Fury of Persecution itself, to yield an uninterrupted, an unshaken, and a blind Obedience to all and every one of its Commandments, the least as well as the greatest, and the hardest as well as the easiest.

One of the fatal Delusions, which has cost Numbers of unhappy Mortals their Souls, is the groundless Imagination, That the Divine Mercy is infinite ; that God is willing to forgive any thing ; and that he will not require much of his Creatures ; but will admit them to Pardon and Happiness upon the easy Terms of a Death-bed Repentance, or a few lazy and ineffectual Wishes. The Falseness of these Suppositions appears in almost every Chapter of the Bible, in which I know of no Latitudes allowed us ; no Grounds for Presumption ; but find that every where the greatest Purity of Heart, and the utmost

Strictness

Strictness of Conduct are absolutely insisted upon,
 in order to our having any Chance for Salvation.
 We are told in Scripture, that the Judge of the
 World will by no Means clear the Guilty, that
 is, the impenitently wicked; that he is a con-
 suming Fire; that he is of purer Eyes than to
 behold Iniquity, or look upon Evil; that the
 Wicked shall not stand in his Sight; but that all,
 who forget God, shall be turned into Hell;
 that the Soul that sins, shall die; that without
 Holiness no Man shall see the Lord; that for
 every idle Word, Men shall be brought into
 Judgment; that that Person's Pretences to Re-
 ligion are vain, who does not bridle his Tongue;
 that it is necessary to cleanse ourselves from all
 Filthiness of Flesh, and Spirit, and to perfect
 Holiness, that is, to be perfectly holy; that we
 must keep ourselves unspotted from the World;
 that we must avoid every Appearance of evil;
 that we must lay aside every Weight, and the
 Sin, that so easily besets us, and run the Race
 set before us; that we must think on, and
 practise whatsoever things are true, honest, pure,
 lovely, and of good Report; that every one,
 that names the Name of Christ, must depart
 from Iniquity; that it is necessary to act an
 honest Part, not only in the Sight of God, but
 of Men also, giving no Cause of Offence to
 any one; that whoever habitually offends in one
 Point, is guilty of the whole Law, that is, of
 insulting the Authority which framed the whole;
 that we must therefore have Respect to all the
 Divine Commandments; that our Conversation
 in the World must be in Simplicity and godly
 Sincerity, not with fleshly Wisdom, but accord-
 ing to the Grace of God; that whatever we do,

we must do it from the Heart, as to God, and not as to Men; that neither Circumcision nor Uncircumcision avails any thing, but a new Creature; that is, a thorough Reformation of Heart and Life; that a Form of Godliness, without the Power of it, is hateful in the Sight of God; that Faith without Works is dead; and that the Hope of the Hypocrite shall perish. We are commanded to strive to enter in at the strait Gate; for that strait is the Gate, and narrow the Way, which leads to Life, and few there be that find it; to give Diligence to make our Calling and Election sure; to keep our Loins girded, and our Lights burning, and to be like those, who watch for the Coming of their Lord; to stand fast in the Faith; to quit ourselves like Men; to take the whole Armour of God, that we may be able to withstand in the evil Day; since we wrestle not with Flesh and Blood, but with Principalties and Powers; to add to our Faith, Virtue, and Knowledge, and Temperance, and Patience, and Godliness, and Benevolence; and to take care that these and all other Virtues be in us, and abound, and increase; to resolve to go on to Perfection, forgetting our past Attainments, and reaching forth to the Things that are before, or those Degrees of Virtue we have not yet attained; to walk even as Christ walked; to be Followers of God, as his Children; to be perfect, even as our heavenly Father is perfect; not contenting ourselves with ordinary Degrees of Goodness; but taking Care that our Righteousness exceed that of Scribes, Pharisees, and formal Professors of Religion; in a Word, to persevere to the End, in spite of all Opposition,

fighting

fighting the good Fight, and working out our Salvation with Fear and Trembling; for that God will bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.

No Man can well suppose he can go to Heaven between sleeping and waking, or that it is an easy thing to gain everlasting Happiness, who attends to such Directions of Scripture, as these. Though it will be chiefly your own Fault, my dear Friend, if ever you experience any considerable Degree of Difficulty in a virtuous and religious Course. You have only to keep yourself from the wicked Ways of the World, and you will never know by Experience what our Saviour means by cutting off of right Hands, and plucking out right Eyes, to wit, mortifying Lusts and Affections, as dear to us as the tenderest Parts of our Bodies. Therefore, as you see so great a Degree of Purity of Heart, and Strictness of Conduct is required of us, let me advise you, whenever you are in doubt whether you may or may not do any particular Action, to consider whether it would have been suitable for our Saviour, or his Apostles to have done it; for it is their Example we are to follow, and not that of a corrupt and degenerate World around us; and that whatever would have been unworthy of the Apostle *Paul*, for example, is likewise unworthy of you. For every Christian ought to set up for a Follower of Jesus Christ, as much as the Apostle *Paul* himself.

The Weakness and Short-sightedness of Mankind is such, our Propensity to Pleasures, Riches, and Honours, is so strong, and the Temptations from the various Objects, which are continually

soliciting our Senses, are, through our Weakness, so powerful, that we are in the utmost Danger, especially in the unthinking, and unexperienced Years of Youth, in spite of the repeated Injunctions of Parents and Teachers, of breaking loose from the peaceful Ways we have been taught to walk in, and of wandering into the crooked Paths of Vice and Folly. And, alas, who can tell, but I may live to see the Day, when you, or some other of my Flock, shall wander like lost Sheep, and fall in among the devouring Wolves of this World? When Temptation shall solicit, when Virtue shall sleep, and frail Nature shall fall. The time may come, when the Cares, the Deceits, or the Terrors of this World may prevail; when you may even give yourself up to be led captive by Satan at his Will. The Spirit of God may be so provoked against you, as to leave you to yourself; and then the Advices, the Commands, the Intreaties, the Prayers and Intercessions of Parents, Teachers, and Friends, and even the Redemption purchased by our Saviour himself, will seem as lost upon you. My Heart sinks within me at the Thought, that a Soul, I have had the Care of, should ever be in the least Danger of final Ruin; that one, whom I have laboured to fit and prepare for Usefulness in this Life, and for Glory in a better, should have the least Chance of degenerating so far, as to become a Nuisance on Earth, and a Vessel fit for Destruction hereafter. Should I ever see any of those, whose amiable Form, in the Years of Youth and Innocence, has so often delighted my Eye, and softened my Heart with Tenderneſs next to that of a Parent; should I ever see any of them spoiled, and debauched

bauched with Vice and Folly : Should I ever see those Eyes, which I have so often viewed with Pleasure, and fancied I have seen in them the Dawning of every manly Virtue, inflamed with Lust or Drunkenness ; should I hear that Tongue, whose innocent Prattle has so often charmed me, uttering Impieties, or Obscenities ; or find that Mind, whose Faculties I endeavoured to cultivate with useful and ornamental Knowledge, and to enrich with every virtuous Principle, debased and sunk with Falshood, Sensuality, or Covetousness, and my noblest Work * defaced and ruined ; or should I hereafter ——— how shall I express it ? ——— Should I see a Soul, in whose everlasting Happiness I hoped to triumph, and which I thought to have among others for a Crown of rejoicing to me in the great Day of Retribution, driven out from God and Bliss, and condemned to the Punishment prepared for the irrecoverably Wicked ——— O fearful Prospect ! O startling Thought ! The Horror of it overpowers me.

I hope better things however, my dear Friend, and that this will never be the dreadful Case of any of you. But, as any Person, in a State of Trial, may be in danger of miscarrying, if it should so happen (which may God, of his infinite Goodness, prevent) that you should hereafter, through the Force of Temptation, or by the powerful, and almost irresistible Influence of bad Company, be for some time hurried down the Stream with the Multitude ; if you should be so unwise, and so unhappy, as, for a time, to

* ' Look to yourselves, that we lose not what we have wrought, &c.' 2 John 8.

forget the repeated Warnings you have had from your Parents, and from me, and others, and to throw away any Part of that inestimable Gift of God, I mean your Life, which is given us to work out the important Work of our Salvation, upon the wretched Pursuits, with which too many of Mankind are bewitched; if this should be your unhappy Case, yet let me beg of you by all that is dear to you; by your Desire to enjoy Peace of Mind while in this World, and everlasting Happiness in the next; let me intreat you by the Worth of your immortal Soul, and by the Love and Fear of Almighty God; let me beseech you, as you would wish to avoid the racking Pain of Remorse in this Life, and the inconceivable Vengeance of provoked Omnipotence in the next; if there is any thing inviting in the Prospect of gaining the Favour of Him who can make you happy beyond Imagination, or any thing fearful in meeting that Wrath from which all-created Power cannot deliver you, let the Consideration of these Things awaken you, before it be too late, to repent, and throughly reform your Vices and Follies; to correct the bad Habits you may have acquired, and establish good and virtuous Dispositions in their room. The shortest Follies are the best; and any time whatever is too long to spend to no purpose, or to bad Purposes. The sooner you take up, it will be the better for you both in this World and the next. If you should go fatally astray, and draw yourself into Guilt, the Consequence must be, either you will afterwards repent and reform, or you will continue hardened and impenitent to the last. Whether the former or the latter of these be the Case, be

be assured, you will in the end be dreadfully a loser. For I give you Warning beforehand, and assure you upon the Experience of the wisest Men of all Ages, that you will suffer more cutting Pain from one Hour's Reflection upon your past Vices and Follies, than you could find Pleasure in an hundred Years Enjoyment of all the Riches, Honours, or sensual Delights, the World can yield. On the other Hand I give you notice, that you will never do a worthy Action, but the very Pleasure, you will enjoy from the Reflection upon it in your own Mind, will abundantly make up for all the Self-denial or the Trouble it may cost you in the doing it: Nay I tell you farther, that it will give you infinitely more Satisfaction, in your sober Hours, to reflect, that you have denied yourself any guilty Enjoyment, than the Possession of it would have given you. Though in yielding to the brutal Instigation of an unworthy and unmanly Inclination, you should enjoy a kind of confused and turbulent Pleasure for a short Time, you will be sure afterwards to suffer a most acute and piercing Pain, as long as you live, from the Stings of your awakened Conscience; or, if you do not repent in this World, consider the fearful Prospect you will then have of repenting in the World to come, when it will be too late. Whereas, on the other Hand, though in the doing a good Action, or denying yourself some guilty Enjoyment, you should go through some Trouble or Uneasiness for a short time, you will be sure to enjoy, during your whole Life, that most charming and inexpressible Delight of reflecting, that you have acted a Part worthy of you as a Man and a Christian, besides the glorious

rious Prospect of receiving that ravishing Approbation from the great Judge at last, ' Well done, good and faithful Servant, enter thou into the Joy of thy Lord.'

Were it possible you could monopolize all the Riches, Honours, and Pleasures of the World, which no one ever did, or will do, you could not possibly enjoy them above fifty or sixty Years at the most: For, after that Age, the Decline of Life, and Death come on; and where are then your Riches, Honours, and Pleasures? But it is a great Chance whether you ever attain the Share you propose to yourself of the Trifles of this World, or whether they be not snatched from you, or you from them, when you least think of it. So that, to sell your Happiness, not for the Enjoyment, but for the mere Expectation of the Riches, Honours, or Pleasures of this World, is quitting a solid, a real, an everlasting Possession, for the bare Hope of what is vain, deceitful, and perishing, when attained. It is, in short, to sell your Soul, not for the Possession of a Vanity, but for the Hope of a Vanity. A Degree of Folly one would not imagine a rational Creature capable of, did we not see too many fatal Examples of it in the World.

I, therefore, here solemnly call to Witness your own Conscience, and the great God of Heaven and Earth, and Jesus Christ the Saviour of the World, and the Judge, before whose awful Tribunal you and I must one Day appear, that I have, in the Sincerity and Honesty of my Heart, laid before you fully, earnestly, and frequently, your whole Duty, with the Encouragements you have to observe it, and the Terrors denounced by Heaven against you, if you transgress.

transgress it. And I charge you before God and his holy Angels, that you take care not to trifle with the many awful Warnings you have had from me; nor think of deceiving yourself by venturing so much as to come near the Brink of Vice, from the foolish and presumptuous Hope, that it will be in your own Power to stop in your Carriere, whenever you please; and that you will go just so far, and no farther; lest you find to your sad Experience, what thousands have found before you, That it is as easy for the Ethiopian to change his Colour, or the Leopard his Spots, as for one, who has once accustomed himself to do evil, to learn to do well; and that they, who dare the Patience of Heaven, and neglect the time given them to repent, shall have their Day of Grace shortened, and be deprived of the Opportunities they abuse. Vice in its native and genuine Shape is a Monster of such a frightful Appearance, as, to be abhorred by an innocent Mind, needs only to be seen: But the bewitching Disguises it puts on, are innumerable, and, alas! to the greatest Part of Mankind irresistible. The grand Art and Secret, therefore, of Virtue is, 'To venture upon no Action, of whose Innocence one is not absolutely certain, and to avoid the least APPEARANCE of Evil.' Do not therefore so much as come near a wicked Person; don't so much as allow the Thought of a wicked Action to pass through your Mind; fly from whatever is in the least suspicious; escape to the Wilds of *Africa*, rather than mix with infectious Company; suffer yourself to be thrown down a Precipice, to be plunged into the Sea, or into a fiery Furnace, rather than to be drawn into Guilt.

Guilt. For, one Crime leads to another ; one Vice begets ten others ; repeated Acts turn into Habits ; evil Habits in time become inveterate ; Temptations attack ; wicked Company seduces ; one Degree of Debauchery follows another ; Conscience hardens ; Heaven forsakes ; Misery pursues ; Despair overtakes ; Satan conquers ; Death seizes ; and Hell follows at his Heels. Such is the dreadful Progress of Vice ; and such may be the Fate of any Person, who once breaks loose from the Ways of Virtue and Sobriety. Take warning then, I beseech you, in time, and remember, that whatever wrong Courses you may take, I have discharged my Conscience, I have delivered my Soul, and shall be obliged hereafter to appear against you, and to testify to your Face, before God, Angels, and Men, that I have set before you this Day, as I have hundreds of Times before, Life and Death, the Blessing and the Curse, Happiness temporal and eternal ; and, from a friendly Monitor, shall be obliged to become your severe Accuser.

I ought now to think of concluding this Paper : But I know not how to give over. I am so much aware of the Inconstancy and unsteadiness of the human Heart, the Frailty of the best Resolutions, and the most obstinate Virtue we can boast, the fatal Power of Temptation, the terrible Effects of bad Company, and the almost irresistible Force of Example, and withal, the Difficulty of attaining that high Pitch of Virtue necessary to qualify for the Enjoyment of the Christian Salvation, that I tremble to think what Trials you, or any Youth under my Care, may have to go through, and of the dreadful Hazard you run in passing through
Life.

Life. Methinks I could therefore begin afresh, and repeat to you over again, if it were possible, all the Directions and all the Warnings, I have given you. For if all I have done should prove too little, I know I should reflect upon myself to the last Day of my Life, and fancy that I might have added some other Hint, or set Things in some other Light, so as to have guarded you against the fatal Miscarriage. What the Consequence, with regard to myself, might be, should I see any of the Youth I have educated, become notoriously and obdurately wicked, I cannot at present say; or whether I should ever get over it or not. But, if any of you should resolve to turn your Back upon Virtue and Sobriety, and to forsake the Ways of Goodness and Happiness, I should wish you first to turn your Back upon your Country, to forsake this Part of the World, and to remove to some distant Region, from whence I should have no Chance of hearing such Accounts of you, as must fill my Soul with Anguish at present inconceivable to me.

After all, I know it is not in him who plants, or in him who waters, to give the Increase, but in God only. To him, therefore, the Father of Spirits, and the Giver of every good and perfect Gift, I commit the Care of you. And I sincerely and earnestly pray, that He may inspire you continually with virtuous Sentiments and honest Intentions, which will always produce the Fruit of good and laudable Actions. That he may, by the internal Motions of his Spirit upon your Heart, continually impress upon you such a strong and lively Sense of the Obligations of your Duty, as may engage you to the constant and regular Observation of his Laws

in

in all your Thoughts, Words and Actions; and such an awful Sense of his Greatness, and his Power over you and all Creatures, and such a Horror at the greatest of all Evils, Vice and Impiety, and such a Fear of the irresistible Vengeance of Omnipotence, as may effectually restrain you from daring to offend him. That he may give his Angels charge over you, that they may stand by you in the dreadful Hour of Temptation, and withhold you in time, before you have irrecoverably plunged yourself into Guilt. That in his good Providence he may bring upon you such Misfortunes and Chastisements, whenever you transgress, that you may always read your Sin in your Punishment, and be driven, by those well-timed and fatherly Corrections, to forsake the Follies which have brought them upon you, and to return to the Ways of Sobriety and Regularity. That you may be led to the Admiration and Love of all those Virtues and Graces, which are the only true Ornaments of our Nature. That, through the Divine Assistance, you may improve in every truly valuable Endowment necessary to fit you for being an Advantage and Blessing to Society, while in this World; and that, after having, Day by Day, and Year after Year, gone on raising one Improvement upon another, one Virtue upon another, not contenting yourself with moderate Degrees of Goodness, but aiming at the Example of the glorious Author of our Religion, and of God himself, you may have an easy Admission to that happy State, where you may for ever rise to higher and higher Degrees of Perfection; to Glory, and Greatness, inexpressible by mortal Tongue, inconceivable
by

by human Imagination, to Degrees of Elevation, from whence you may look down on the Rank at present held by Angels; nay to Stations beyond the present Conception of the highest Archangel in Heaven; for such must be the Progress of every glorified Spirit, who is placed in a Condition in all respects advantageous for Improvement, with an Eternity to improve in. And, through the effectual and all-powerful Blessing of Heaven upon my Labours among you, may it be my Happiness to prove the Instrument (however unworthy) of putting you first in the Way to a Felicity begun in this World, but never to come to an End; and to rejoice in your Joy, and glory in your Glory, to all Eternity.



P O S T.

POSTSCRIPT.

AS you, and the rest of the Youth educated by me, have had it in your power to know the Grounds and Principles of most Branches of useful and ornamental Knowledge; if you should find Inclination and Opportunity to pursue them, it will be necessary to furnish yourself with some of the best Books on the respective Subjects. I will therefore name you a few of the most comprehensive and perspicuous, which you may read, for the most part, in the Order I shall place them in; taking care to digest thoroughly what you read, before you proceed farther; to pursue but one Branch of Knowledge at once; to consider carefully what you have read; and, as much as you can, to set down in Writing short Sketches of what you read. Some of the following Books you know already in some Measure, and others of them will be new to you.

In **LOGIC**, or the Art of Thinking and Expressing one's Thoughts, *Greenwood's English Grammar*. *Watts's Logic*. *Locke on Human Understanding*. And the *Conduct of the Understanding*, by the same Author.

In **OECONOMICS**, *The Spectator*, *Tatler*, and *Guardian*. Various *Collections of prudential Maxims and Aphorisms*. And the *Lives of eminent Persons*. But it is chiefly by Business, by Travel, by Experience, and by the Conversation of those who have had these Advantages, that this Branch of Knowledge is to be acquired.

In

POSTSCRIPT.

IN MORALITY and DIVINITY, *Wollaston's Religion of Nature delineated. Puffendorffe's Law of Nature and Nations. Grotius on the Rights of War and Peace. Gastrel's Christian Institutes. Clarke on the Attributes. Lardner's Credibility of the Christian Religion. Butler's Analogy. Hammond, Le Clerc, and Patrick, on the Old Testament. Clarke, Locke, Pyle, and Whitby on the New. To which add, Barrow's, Tillotson's, and Clarke's Sermons.*

IN HISTORY, *Rollin's Method of Studying the Belles Lettres, (of which History is one Part.) Rollin's Antient History. Universal History. Puffendorffe's Introduction to the History of Europe. Rapin's History of England. Mezeray's and Daniel's of France. Mariana's of Spain. Le Clerc's of the United Provinces. Sir Paul Ricaut's of the Turks. Oakley's of the Saracens. Potter's Greek, and Kennet's Roman Antiquities. Atlas Historique. To which add, Sir Isaac Newton's Chronology. And in Ecclesiastical History, Eusebius, Socrates, &c. Cave's Lives of the Fathers. Dupin's Ecclesiastical History. Histories of the Councils of Pisa, Constance, Basil, and Trent. Bower's History of the Popes. Limborch's of the Inquisition. Sleidan's History of the Reformation in Germany. Brandt's of that in the Low Countries. Ruchat's in Switzerland. Burnet's in England, abridged by himself.*

IN COMMERCE, *Malcolm's and Webster's Treatise of Book-keeping. Universal Library of Trade and Commerce. The Merchant's Map of Commerce. Joshua Gee, and Sir William Davenant, on Trade.*

IN LAW, *The Statutes abridged. This one Book is sufficient for any Gentleman, who does not practise in the Law.*

In

POSTSCRIPT.

IN MATHEMATICS, *Fisher's*, and *Wingate's Arithmetic*. *Ward's Mathematics*. *Hammond's*, *Simpson's*, and *Maclaurin's Algebra*. *Simpson's Elements of Geometry*. *Euclid*. *Wilson's Trigonometry*. *Muller's*, or *De la Hire's Conic Sections*. *Ditton's*, *Simpson's*, and *Maclaurin's Fluxions*.

IN GEOGRAPHY, *Randal's System of Geography*. *Harris on the Use of the Globes*. *Geographical Dictionary*. *Anson's Voyage*.

IN NATURAL PHILOSOPHY, *Ray's Wisdom of God in the Creation*. *Derham's Physico-theology*. *Boyle's Works*. *Adams's Micrographia*. *Ray's* and *Gesner's History of Quadrupeds*, *Willughby's Ornithologia*. *Swammerdam of Insects*. *Keil's Physics*. *Gravesande's* and *Desaguliers's Experimental Philosophy*. *Martin's Philosophia Britannica*. *Dr. Stephen Hales's Statics*. *Cotes's Hydrostatics and Pneumatics*. *Philosophical Transactions* abridged. *Muschenbroek's Physical Essays*. *Keil's*, *Winslow's*, *Heister's Anatomy*. *Ray*, *Malpighi*, *Tournefort*, *Sloan*, &c. of *Plants*. To which may be added, *Harris's Lexicon Technicum*, and *Chambers's Dictionary*.

IN ASTRONOMY, *Keil's Astronomy*. *The Elements of Astronomy* by *Dr. Gregory*. *Maclaurin's Account of Sir Isaac Newton's Discoveries*. *Sir Isaac's Principia* with the *Jesuit's Comment*. *Dr. Halley's Synopsis of the Theory of Comets*.

IN OPTICS, *Dr. Smith's complete System of Optics*. *Gregory's Optics*. *Sir Isaac Newton's Optics*.

IN CHEMISTRY, *Dr. Shaw's Chemical Lectures*. *Boerhaave's Chemistry*.

These

POSTSCRIPT.

These Books, or the Bulk of them, together with the *Classics*, a few of the best Authors on Antiquities, *Lexica* or Dictionaries, Lives, Travels, and the Works of a few of the best Modern Writers in the *Belles Lettres*, as *Fenelon*, *Boileau*, *Dacier*, &c. among the *French*; *Shakespear*, *Milton*, *Addison*, &c. among the *English*, will make a pretty complete, and useful, Library. To which, if you add these few Instruments, *viz.* A pair of Globes, a Telescope, a Microscope, an Air-Pump, and Condensing Engine, a *Sutton's* Quadrant, a Prism, a Magnet, and an Electrical Machine, &c. you will be furnished with a most noble and manly Entertainment for your leisure Hours, and may, in time, qualify yourself for the Conversation of the greatest Men of the Age.

F I N I S.



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THEOPHILUS,

A

CHARACTER

Worthy of IMITATION.

In a LETTER to a FRIEND,

FROM

The AUTHOR of the foregoing Tract.



L O N D O N,

Printed for M. COOPER at the *Globe* in *Pater-*
noster-row. MDCCLIV.

THEOPHILUS

CHARACTER

WORKS OF IMITATION

IN A LETTER

FROM

THE AUTHOR OF THE HISTORY



LONDON

Printed for M. Cooper, at the Old Ship

and Anchor



THEOPHILUS,

A

CHARACTER

Worthy of IMITATION.

In a LETTER to a FRIEND.

SIR,

IN compliance with your desire, I sit down, to attempt the delineation of the character of my friend THEOPHILUS, lately deceased. I am sensible of my inequality to such a task. And yet the virtues of my friend, as I can represent them, are far beyond the pitch of the bulk of mankind. How much more his life, as he lived it!

THEOPHILUS was an only child, and by his birth heir to a fortune of a thousand a year. He had by nature a hale constitution, which carried him through the early, and commonly peevish years of life, without much crying or complaining; a circumstance of more consequence than one would at first view imagine. For it is found by experience, that a sickly constitution commonly occasions peevishness in infancy; which being connived at by the parents in early years, often grows into an incurable habit, and makes way for perverseness and passion, which continue to be the plague of the man himself, and of all with whom he has any connexion, for life.

I will only mention by the bye, as a circumstance of smaller consequence, that the person of THEOPHILUS was handsome enough to be graceful. Which is more to be desired, than such an extraordinary elegance of figure, as commonly occasions pride, affectation, and folly of various kinds.

His father, who was a gentleman of prudence and learning, had a special eye to his temper and turn of mind from early infancy; nor were his measures ever thwarted by his lady, who shewed her judgment in submitting to that of her husband. He carefully considered, what is too little attended to, That evil habits are soon formed, and with great difficulty corrected. THEOPHILUS has therefore often told me, that his father began his education as soon as he could speak; it being a maxim with him, That a child may be irrecoverably ruined, before five years of age. The point he had in view was, to bend the infant-mind to obedience, and resignation. For this purpose he taught him, as it were mechanically, before he could apply to his reason, to be easy in every condition, abroad, and within doors, with, or without play-things, fine cloaths, and the like; never allowing any thing to be given him for his crying for it, or asking it in an improper manner; keeping, by this means, his desires within bounds; in which alone nine parts in ten of human happiness consist.

This prudent parent likewise managed matters so, that THEOPHILUS went through his first rudiments of learning with an unusual relish. He furnished the child with a variety of little books, for play-things; and to make him take the more delight in them, he took care, that they should be prettily bound, and had the prints in them
coloured,

coloured, or illuminated. He was at a very early age familiar with maps, and the terrestrial globe, and could point out most of the countries of the world in them.

THEOPHILUS, at six years of age, was placed at a private academy, where he continued till he was eighteen; and finished his studies, where he began them; which is incomparably the best method of education, and is the plan laid down by that great scholar, and eminent judge of the subject, the author of *Paradise lost*.

The gentleman, under whose care THEOPHILUS was placed, had in his academy such a competent number of pupils, as was sufficient to give proper scope to emulation; that great spur to improvement; and was not too large to be properly seen to by himself, or to endanger the morals of the youth. By THEOPHILUS's account of his master's character and conduct, he was very fit for the important charge he undertook. He was equally a gentleman and a scholar. His knowledge was general; not confined to classical learning. And he had read men, as well as books. But his principal study was Human nature. And he had a superior talent at finding out the wrong casts of mind in the youth under his care, and at convincing them of their errors by reason, rather than overpowering them by authority. He had more at heart to teach them the beauty of virtue, and its inseparable connection with happiness, and to make them understand, and on rational conviction embrace, and practise the Christian religion; than to accomplish them in all human knowledge. He spent some set time to this purpose every day; and especially on Sundays, laying before his pupils a regular and comprehensive system of moral

and religious knowledge, and, in all their classical exercises, ever introducing some useful- moral reflexion from the matter they read. He never punished, but for some fault, which shewed a visible depravity of disposition; and then with the utmost deliberation, gentleness, and an apparent reluctance. Nor did he punish with corporal correction so often as with confinement or shame. He had such an ascendant over the youth, who lived with him, that, as my friend has told me, he could at any time draw tears from any of them, whom he had occasion to find fault with, by speaking three or four sentences. And they accordingly loved him as a father, rather than feared him as a master. But the parents, were not, it seems, all capable of judging of his merit and fidelity; and therefore often, from a wrong-placed indulgence, thwarted his prudent measures, and defeated his schemes for the advantage of the youth.

Under the care of this gentleman, THEOPHILUS acquired such a knowledge of the Latin and Greek languages, as was sufficient to enable him to read an antient author with understanding. Making verses in a foreign language his father and master considered, with Horace, * as a piece of egregious foolery. THEOPHILUS therefore applied the spare time, which a less critical knowledge of dead languages allowed, to other useful and ornamental branches of improvement. He learned to write a fair hand, an unusual accomplishment among people of condition; and to keep his accounts himself, or examine those of the persons he should trust, and those who should have occasion to make demands upon him. A part of knowledge of such importance, that it would not be

* Horat. Lib. I. Sat. X.

easy to determine whether it is more absurd or wicked, for some, who pretend to undertake education, to neglect it in the shameful manner they do.

THEOPHILUS in this earlier age likewise received a tincture of geometrical knowledge, which gave him a taste for that most noble and useful branch of science, the mathematics, and led him to that pursuit of it in mature life, which gained him the character of a fine reasoner, and able mathematician. It was the wisdom of his father and master to initiate him early in mathematical knowledge; as it is the ignorance of some educators of youth, which occasions their putting off the introducing of their pupils into mathematics, till it be too late to bring the mind to apply its faculties to a science wholly new and unknown.

The three last years of THEOPHILUS's stay at the academy were employed in perfecting himself in writing, arithmetic, book-keeping, French and Italian, and classical learning. In this period he likewise went through the principles of geometry, trigonometry, algebra, natural philosophy or physics, and astronomy. He also read some abridgments of general history, heard a course of lectures on rational logic, and finished his exercises of dancing, fencing, and drawing in perspective.

A foundation being thus laid for the most extensive improvements, THEOPHILUS was removed from the academy, to his father's house. With him he spent three years in reading and conversation, by which he riveted in his mind the various principles of science, he had acquired under the tuition of a master, and prepared himself for a farther prosecution of the more manly studies

Studies of history and biography, the theory of commerce, and constitutions of different countries, the foundation of law and police, the philosophy of the human mind, and the sciences of ethics, and theology. In this time likewise he studied the higher parts of the mathematics, as conics, spherics, and fluxions, and the Newtonian philosophy. He also took a brief critical view of the whole body of holy scripture.

THEOPHILUS proceeded now to what usually puts the finishing stroke to a young gentleman's improvements, I mean, Travel. But before he went to view foreign countries, he took care to know his own. For this purpose he made the tour of Great Britain, carefully enquiring after whatever was in every place curious, or useful to be known, whether in nature, art, commerce, manufactures, or antiquities. He then visited Holland, France, and Italy, the first with a view to commerce and police, the second to the elegancies of life; and the third to curiosities in art, antient and modern. THEOPHILUS had recommendations to persons eminent for abilities and of considerable interest in the places he was to go to, and by that means satisfied his curiosity in the most effectual and speediest manner. The enquiries, he made, related to the manners and characters of the people; their arts of government, connexions, interests, national advantages, and disadvantages, police, commerce, state of literature and arts, and remains of antiquity. He took down innumerable useful observations, on the spot as they occurred in the course of his travels; and returned home, fitted and disposed, to enjoy, and to serve his own country.

THEOPHILUS at the age of twenty-four married a lady of twenty, whose form and character made

made her the delight of all who knew her; though few could admire her in the rational manner he did. Her fortune happened to be but moderate; a circumstance, which THEOPHILUS wholly disregarded; being (by the death of his father) put in possession of an income more than sufficient for all the innocent and valuable purposes of life. His children, who were only two, a son and a daughter, he took care to have educated in a proper manner, or, to speak more explicitly, as he himself was educated. And he has often assured me, that the connubial affection was incomparably stronger on his side, and, I verily believe, on both, after twenty years cohabitation, than in the first month.

His general manner of life was as follows. He used to rise early, and to keep in his study till about breakfast time. Then the family used to be called together, to join in supplicating Heaven for its favour through the day; a practice so rational, and so likely to be productive of good effects of every kind, that one would wonder how people can bring themselves so shamefully to neglect paying daily a decent respect to Him, to whom they owe all they have, and in whom are all their hopes. The devotions THEOPHILUS used, were a series of compositions of his own, in which were occasionally introduced passages from Scripture, from the liturgy of the church of England, and from various devotional books.

After breakfast, my friend usually retired again to his study, till near dinner time, unless when he was hindered by company, by doing some act of charity, or of justice as a magistrate; for he was in the commission of the peace, an office, which,

which, though troublesome, he chose to bear for the sake of being useful; for he used to say, he thought the life of a mere idle gentleman criminal, and that he did not see how such persons could expect to be in a future state raised to social happiness (and every state of happiness for social beings must be social) who did not cultivate a social disposition in the present, and thought of nobody, but their noble selves.

The meals at my friend's house were always moderate, even when he had company; much more when alone. For he and his lady placed their happiness in things much superior to eating and drinking. After dinner, walking in the garden, or music, passed away an hour, or so. And then my friend employed himself in reading, writing, visiting, and receiving his friends, looking into his affairs, and the like, till a very light supper, generally without any kind of animal food, concluded the day, and composed the family to early rest; but not without first lifting the eye and voice of gratitude to Him, whose providence had watched over them through the day, and commending themselves to his care during the night.

THEOPHILUS was, from reason and conviction, firmly attached to virtue, which he universally observed with perfect strictness, not picking and choosing; but paying an equal respect to all the Divine laws. His temperance was exemplary, and his command of his passions absolute. He loved all his fellow-creatures, of every persuasion, and every character, and delighted in doing them good. He was at all times, and on all occasions, disposed for exerting his benevolence, and as ready to serve people in one way,

as

as in another, with his advice, his interest, or his fortune; but always consistently with prudence, and his duty to his family. He used to say, he thought himself as much obliged to any one, who gave him an opportunity of doing a kind action, as most people think themselves to those who help them to put money in their pockets. And he often observed, that the worst man, that ever lived, could not be a proper object of the hatred of his fellow-creature, but, on the contrary, of his benevolence. Because the worst man upon earth was only gone astray; and, if reformed, might become an angel. Many an hour have I spent with him in lamenting together the fatal degeneracy of our poor unthinking fellow-creatures, who give up the prospect of endless bliss for the vain hope of what has ever been found to work their woe, instead of their happiness. And with all his reflexions on the deplorable blindness and thoughtlessness of mankind, he ever joined some humble acknowledgment of his own deficiency, which he always magnified, excusing and extenuating as much as possible the faults of others. The schemes he has communicated to me for promoting virtue and religion, are almost innumerable. Some of them he laid before the public. And a proper attention was accordingly paid to them. Others he was advised to keep in reserve for more proper opportunities. But the truth is, in free countries, and especially in England, above all others, nothing can be conceived more difficult than to bring about an amendment of any thing, however universally seen and confessed to be wrong. The numbers to be consulted and satisfied with every public measure, together with the licentiousness of the people,

people, who consider the privilege of clamouring as the birth-right of Englishmen, and above all, the endless animosities subsisting between those who differ, they know not about what; or between those who are in, and those who would be in; these unhappy circumstances attending liberty render it extremely hard to bring about any material general alteration or amendment. THEOPHILUS therefore endeavoured to put up with disappointments of his benevolent designs, and to content himself with doing all the good he could in a more private way. He often said, he had no conception of the prudence of persons, who could let an opportunity of doing a good action, slip unimproved, whilst those very persons would not let slip an opportunity of getting twenty shillings. And they must have strange notions, he would say, of the Divine goodness, who can imagine, that ever a well-intended action will go finally unrewarded, or that the meanest honest action or intention will not procure a reward better than twenty shillings, or than all the wealth of this world. He therefore did not care how much good he himself did or encouraged others to do. He was almost constantly one in every useful association, and laudable scheme, and the detached acts of charity and benevolence he did, by the mediation of myself and others, are beyond reckoning.

I need hardly observe to you, that one, who had the rational, extensive, and sublime views, which THEOPHILUS had, of religion, and its infinite Object, was far from being bigoted to any little subdivision, or sect among Christians. At the same time, I verily believe, no temptation whatever would have prevailed to draw him into

into any the most inconsiderable criminal compliance, or conformity contrary to the spontaneous and unforced dictates of his conscience, which got him, among some people, the character of a formal, and obstinate man; for many confound the virtue of integrity with the vice of bigotry.

I must not too far trespass upon your time, by setting down all the particulars I know to my friend's advantage. Nor must I represent him to a person of your judgment, as a faultless character. You know, such a one never existed, THEOPHILUS had a blemish; but it was a pardonable, I had almost said, an amiable one. His natural temper was a little sanguine. He on some occasions thought too deeply; spoke too eagerly; and acted too vigorously. But, as the tenor of his thoughts, his words, and his actions, was ever on the virtuous side, the worst consequence of his warmth of temper was, his being looked upon by narrow-minded, and phlegmatic men, as a person of an odd turn of mind, which prejudiced them against him, and sometimes defeated, or embarrassed his schemes for the advantage of mankind.

My worthy and ever honoured friend was in short every thing, but an angel; and that he will be in due time. He was what I would give the world to be; and if I could at a venture, wish my own soul in the place of any I ever knew, it would be that of THEOPHILUS.

The remembrance of the distress he suffered in the illness, which proved (as we short-sighted creatures speak) fatal to him, and of the truly heroic, or rather Christian fortitude, with which he bore his pain, lies too heavy on my heart, and

rises too fresh in my imagination, to admit of my attempting a description of what I so severely felt, and still feel. It will be more acceptable to you, Sir, and more useful to myself, to set down a few of his reflexions upon his own state, and prospects in the awful conjuncture of approaching death.

The physician, who attended him, having, at his desire given him his undisguised opinion of his case, which only confirmed his own, he desired to be left, with me only, for a little time. His lady, and son, and daughter, who were not aware how near he was to his end, willingly retired. He then spoke as follows; for I shall never have the sound of his words out of my ears.

“ My expectation of my dissolution is now
 “ confirmed by the concurrence of my physician.
 “ And now, my friend, I hope my redemption
 “ draws nigh. Few nights have, for the last
 “ thirty years of my life, closed upon me, without my realizing to myself the awful moment,
 “ which will quickly be present to me. Nor
 “ indeed have I ever used to pass many hours together without thinking of the period of this
 “ present existence. Eternity has been always,
 “ or at least habitually, in my view. Why
 “ should I then be startled at the nearer prospect
 “ of what has ever been familiar to my mind.
 “ And yet the thought of appearing before a
 “ Judge, who is omniscient, is striking. Religion alone can make it tolerable. You, my
 “ friend, have long known me, and have
 “ known the worst of me. For I never had any
 “ thing in my heart, which I concealed from
 “ you. What is your sincere opinion of my
 “ condition?

“ condition? Do you think I am likely to be
 “ found a proper object of Divine mercy?”

The thought of the loss, I was soon to sustain, together with his affecting words, uttered with a weak and faltering voice, so unman'd me, that I could not for some time bring out an answer. At last, however, I composed myself so far as to tell him, I thought his present hour more to be envied, than that which raises a prince to his throne. He thanked me for the comfort my words gave him, and then went on.

“ You cannot imagine, my friend, how distinctly in the intervals of my pain and languor,
 “ I feel the essence of the mind to be different
 “ and separate from that of the body. The
 “ best philosophical arguments for the immortality of the soul, are weak and unsatisfying,
 “ to what I now feel. This battered earthly
 “ frame is from moment to moment going fast
 “ to decay. The thinking substance seems to
 “ have almost lost its hold of it. I neither see,
 “ nor hear, nor breathe like one quite alive.
 “ For death has almost got full possession of his
 “ right. But while the frail system seems hardly
 “ to hang together, I feel a vigor in my mind,
 “ which my tongue cannot utter. The soul seems
 “ collected in herself, and to rest more immediately upon him who gave her being. I feel
 “ the omnipresent and universal mind supporting
 “ my existence. Wings seem added to my soul.
 “ I only wait the all-powerful call, to launch
 “ into eternity. There all is thought; there all
 “ is simple intuition. There the mind will immediately, and without the intervention of
 “ instrumental senses, behold and penetrate into
 “ truth. Methinks I even now see with my

“ mind itself. Immensity seems to stand unveil-
 “ ed before me. And infinite Perfection fills it.
 “ Stupendous ocean! Here is scope for everlast-
 “ ing contemplation. Truth is boundless. The
 “ Object of the mind unlimited. How clearly
 “ do I now see, that rectitude of disposition is
 “ all in all? To be good is to resemble Deity.
 “ Deity is the abstract of goodness. To be
 “ swallowed up in the immensity of perfection;
 “ to be united to unlimited Goodness; to im-
 “ prove for endless ages; to rise in every perfec-
 “ tion without prospect, without possibility of
 “ ever being at a stand! O glorious thought!
 “ O amazing nature of man! O adorable Au-
 “ thor of such a nature! Come blessed moment!
 “ Come kind Deliverer from ruinous vice and
 “ misery, whose death raises a guilty world to
 “ life. Receive, O my bounteous Creator, the
 “ soul Thou hast made for thyself. Long has it
 “ panted after Thee. Fill its desires with thy
 “ fulness. Satisfy its longings with thy perfecti-
 “ on. Eternity will not be sufficient for the en-
 “ joyment of ————”

Here the heavenly melody was interrupted.
 The pangs of death hardly gave time for his fa-
 mily to see him; while he could keep his eyes
 open on this world. Thus expired the best of
 men. Were his example known, and imitated,
 it might prove useful for saving many from a
 worse death, than that which removed him, at
 the ripe age of sixty five, from this world of
 guilt and misery to the regions of endless peace.



I am, &c.